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# WEEKLY PEOPLE

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# IN A NUTSHELL

### POINTED COMMENT ON MEN AND THINGS.

**Reckless Regard for the Marriage Tie Revealed—Taftian Prosperity—The Lesson Pointed Out in Joan of Arc's Beatification—Modern Galley Slaves.**

Whatever the outcome of the present struggles in Turkey—whether, the enlightened element of the Empire, led by the Young Turks, succeed in uprooting the priest-intrenched rule of Islam, headed by Abdul Hamud II, or whether the latter succeed in reintrenching their corrupt and corrupting yoke upon the nation—whatever the outcome, it will be a gigantic demonstration of a Truth that can not be too often repeated:—

Power comes from below, never from above: even when most seemingly to proceed from above, it ever depends upon the masses: hence, a progressive revolution can never be the product of a cabal, it must be backed by the masses, and never can rise higher than the intelligent organization of these.

Joan of Arc's beatification on April 18, before a large concourse of people in Rome, should serve as a timely object lesson, taught from a prominent stage. The inhumanity, which, obedient to political interests, Joan was subjected to by an "infallible church," that now makes a public "amende honorable" by virtually retracting and apologizing to the Human Conscience that it outraged, is a timely admonition given to the world that no human being, however good his motives may be, deserves the implicit obedience and submission due to "All-Wisdom." It is a timely warning that man is pre-eminently man—liable to error, infallible never. It is a timely recommendation of the distinguishing feature of the democratic movement, headed by Socialism, which urges upon man self-support and searching criticism of all men, their utterances, and their acts—freedom of thought, without insolence, self-restraint without abjectness.

Marriage—that sacred, only when poetic, poetic, only when sacred, and both sacred and poetic only when reared upon the healthy material ground of Nature—marriage is receiving its freshest insult in England. As many as 1,000 marriages, solemnized at St. James's, Stantonbury, Buckinghamshire, are pronounced "null," "illegal," "wrong," etc., with the consequences of the pronouncement. Why? Not because they lacked any of the attributes that render mating sacred—not because they were contracted as a matter of money—not because, instead of strongly pulsating Nature, degeneracy brought them about— no, but because, forsooth, a certain pulpiteer, and not some other, presided at the ceremony!

"The Right Reverend John Mitchell" should be the title and name henceforth to designate the ex-labor lieutenant of Mark Hanna. After his sermon—what else was it if not a sermon—delivered to the Yale divinity school, no other title but "Right Reverend" will fit. And thereupon the Right Reverend John Mitchell should change the name of the "United Mine Workers" into "The Mitchell Sunday School."

What the nature is of the prosperity that Taftism will promote, and to whom the same is to accrue, may be gathered from the Beverley, Mass., despatches. Taft having chosen Beverley for his summer residence there has been an immediate boom in rents. The rise in the price of shelter, a human necessary of life, sure enough, is prosperity for landlords, but hardly the thing for the homeless. Taftic prosperity is for the House of Have, and spells greater hardship for the House of Have-Not.

Barnum used to take his curios from Africa and bring them over to America to be "gazed at in mute marvel, astonishment and curiosity." We are now reciprocating. The arrival of Teddy Roosevelt at the African city of Mombasa, where a motley crowd "pressed eagerly to see the noted American and gazed at him in mute marvel, astonishment and curiosity," shows that the Africans reciprocate our courtesy, and bestow upon our curios the same degree of marvel and curiosity that our crowds bestow upon theirs.

"Half a million men and women are injured or killed in industry every year. This is as many as were injured and killed in the Civil War plus the Russo-Japanese War, in a single year. Work has for the breadwinner all the ghastly strain of war," correctly declared the Rev. Warren H. Wilson to the Brooklyn Y. M. C. A. on the 18th inst. "Therefore," continued the speaker, "the message of the church to workingmen must be"——? A message of denunciation for the glutton class which feeds itself fat upon the proceeds of such conditions? A message of revolt, to overthrow them? No;—" a great moral message; for the only way for the church to escape Socialism is to have social knowledge and a social mind." And yet in troubled ministerial quarters the query goes quaveringly up, "Why are the workingmen falling away from the churches?"

Book critics are having a heap of fun over M. Saint-Andre de Lignereux, the official reporter of the St. Louis Exposition for the French Ministry of Commerce, who wrote a book on "L'Amerique au XX. Siecle." The critics are making justly merry over the sapient way in which M. de Lignereux displays his ignorance of English and things American. For instance, M. L. quotes the American maxim "business are business" and he speaks of the "State of Albany" raising New York's capital to the dignity of a State. All this is humorous enough but does not hold a candle to the humor that a cruel proof-reader expunged from a pretentious campaign leaflet, written in 1896 by Mr. Alexander Jonas of the "New Yorker Volkszeitung," at the time four times as many years in the country as M. Lignereux was here months. The sapient Mr. Alexander Jonas claimed that "the prizes of closes" had gone up; he glibly talked about "the Senator from the State of Chicago"; and he expressed the confident hope that the Gov. of Pennsylvania, being a Democrat, he would "not make again the mistake of electing a Republican Senator to Congress," but "would elect a Democrat." There is much more significance, and humor, besides, in the performance of the present Socialist party man, Mr. J., than in M. L.

There is an obvious omission in the amendment that a committee of Democratic Senators is to offer to the Tariff Bill. The amendment is intended to help raise revenue, it is called a "tax on futures," and demands a tax on transfers of stocks. Among the Senators of that Committee is Newlands of Nevada, the Majordomo of a number of gold and silver mine heiresses, already transferred to European "noblemen," and a number of others listed and willing and panting to be transferred. The amendment should either read: "A tax on transfers of stocks and heiresses"; or, "A tax on transfers of stocks, heiresses being included, as a matter of course."

"False! False! False" cries the Rev. Dr. William T. Manning of the Trinity Church Corporation; and the Rev. gentleman refutes or tries to refute a number of minor charges that have been preferred against his Corporation. Noticeable is the fact that the Rev. Manning does not touch even with a pair of tongues the chief charge of all, that the Trinity Church Corporation has forfeited its charter, and that all the lands, mostly ill gotten, and long kept to even worse use, which it holds are forfeited to the School Fund of the State.

The delegation of "Labor," headed by Mr. Samuel Gompers and tailed by Mr. John Brown Lennon, which appeared before President Taft to express "the expectations of Labor," has not yet grasped the homely wisdom of, "First, catch your oysters." Among the wishes the delegation expressed was when the Eight-Hour bill, which failed in all the previous Congresses, is taken up in this Congress, "it be extended so as to require that private contract work for the Government be included." It is not reported, but is true all the same, that, upon hearing this expectation, the President smiled suggestive of the suggestion that Messrs. Gompers, Lennon, et al. first catch their oyster of having the present unextended bill taken up.

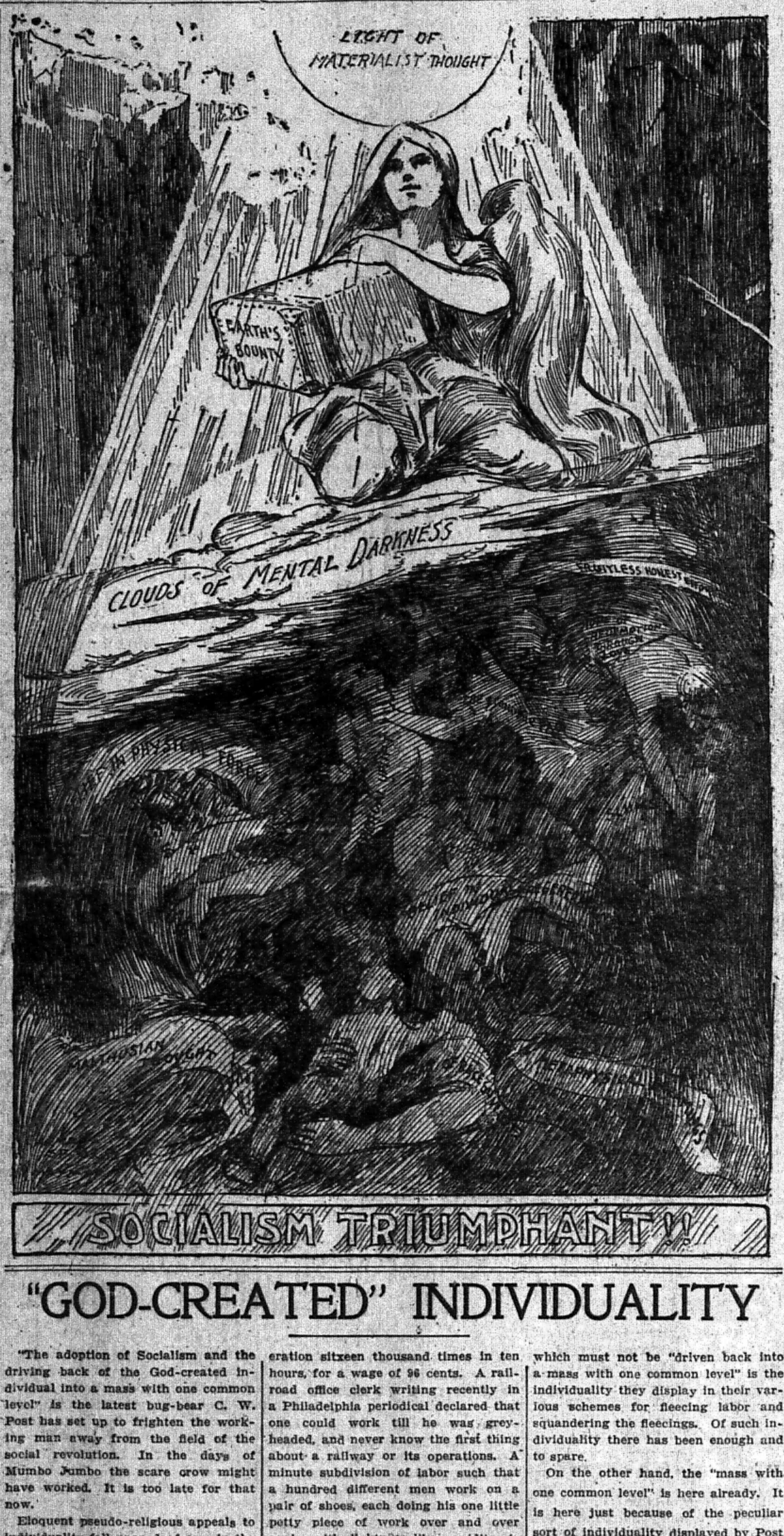
Frank is the admission that is being made by the prosecution, in the trial of Capt. Peter Hains, Jr., U. S. A., who killed William E. Annis at the Yacht Club last year, for not producing the Captain's wife, the cause of the slaying, at the trial. It is feared that if the precious lady is put on the witness stand the cross examination to which she would be subjected would reveal "scandals galore in Army circles." A long-headed set of men the prosecution is made of. They are "onto" these armed upholders of "the sacredness of the home."

A monumental mile-stone in the progressive march of civic freedom was the establishment of the principle that held the Crown's agents to strict responsibility for their acts, even when the acts were committed by express orders of the Crown. If the capitalist runners of the murderous automobile cannot be held responsible for the murders committed by their chauffeurs, even though the chauffeur was speeding under orders, the only way to cut through the knot is the way civic freedom did in the matter of the Crown's agents—hold the chauffeur for murder. A beginning has been made, it is to be hoped, with William Darragh, the slayer of fourteen-year-old Ingvaard Trimble.

The mutiny on board the steamship Indiana of the Norton line is in the nature of sheet-lightning, a symptom of a surcharged atmosphere, eventually bound to break loose into a violent storm. Not "steamships" is the proper name for these ocean steamers. They should be called what they are in fact—galleys, on which the crew is treated with all the inhumanity that convicts sentenced to do service as galley slaves used to be treated. It is a wonder that the pent-up flames of suffering among these modern galley slaves has not yet broken out in a fierce conflagration.

The eleven-yard shirt into which the Spanish proverb pictorially places unreasoning people who get beyond their depth, is the fix in which Charles A. Moore is floundering in his attempt to launch a new political party with "liberty and constitutional principles its chief tenets." Mr. Moore is still in the trammels of the superstition that seeks for "liberty and constitutional principles" from above, instead of from below, building upon the solid foundation of material wellbeing.

**The People is a good broom to brush the cobwebs from the minds of the workers. Buy a copy and pass it around.**



SOCIALISM TRIUMPHANT!!

# "GOD-CREATED" INDIVIDUALITY

"The adoption of Socialism and the driving back of the God-created individual into a mass with one common level" is the latest bug-bear C. W. Post has set up to frighten the working man away from the field of the social revolution. In the days of Mumbo Jumbo the scare crow might have worked. It is too late for that now.

Eloquent pseudo-religious appeals to individuality fall upon deaf ears in the man who has no individuality. The same as the South Sea Islander who has no word for "ice," individuality is a characteristic long lost to the American workingman. A woman bolt trimmer in the Pittsburg screw and bolt works, if she misses no motion of her machine, repeats the same operation sixteen thousand times in ten hours, for a wage of 96 cents. A railroad office clerk writing recently in a Philadelphia periodical declared that one could work till he was grey-headed, and never know the first thing about a railway or its operations. A minute subdivision of labor such that a hundred different men work on a pair of shoes, each doing his one little petty piece of work over and over again with lightning-like rapidity, is not conducive to individuality. That is the ever-increasing tendency in modern production.

Individuality? It is a lost word.

What Post means by his "God-created individuals" is himself and his fellow parasites, the employers of labor. Their precious individuality, which must not be "driven back into a mass with one common level" is the individuality they display in their various schemes for fleecing labor and squandering the fleecings. Of such individuality there has been enough and to spare.

On the other hand, the "mass with one common level" is here already. It is here just because of the peculiar sort of individuality displayed by Post and the other "God-createds." What personality it possesses is sunk to the level of the ox on the treadmill, grinding the corn it may not taste. The only way for it to attain the personality of men is to throw the "God-created" ones off, and assert its right to all it produces.

## THE FIRST OF MAY

By Sam J. French.

"Awake! 'Tis Spring!" cries the glistening sun
To each flower and bud and blade.
"Arise! Come forth! Thy liberty's won;
Dark winter has long delayed."
Quick the grass blade springs through the steaming sod,
The seedling uplifts its head;
While the leaves expand to the great Sun-God—
And the flowrets bloom and spread.

For 'tis Nature's call to the frost-bound thrall,
Of the coming of Freedom's day—
And they all respond with obedience fond,
On the glorious First of May.

Thus, slaves of the shop and the mine and mill,
Is Liberty calling to you
That the hour is ripe to secure your fill
Of the Justice that is your due.
The Sun of Co-operation's aglow
To enliven history's page—
The time has arrived when to strike a blow
For our Freedom, befits the Age.

Then why hesitate to adjust our fate
To the means that have come our way—
Let us all unite and begin the fight
On this glorious First of May.

The winter frosts of our slavery days
Are rapidly vaporing out—
The duty's plain, to our class upraise,
To respond with an answering shout—
As the flowers and trees and grasses rise
To the call of the May-time sun—
That the Spirit of Freedom may recognize
That at last has our march begun.

Then fling it apace in the master's face,
That we take for ourselves this day
To spread the light that will make us Unite
On the glorious First of May.

## CLEVELAND OUTLOOK.

### Workingmen, Keenly Feeling Distress, Give System Another Trial.

Cleveland, April 22.—Industrial conditions in Cleveland are "promising." At least such is the language of the local press. What they promise to the working class is a continuation of short rations. The best barometer of the workers' material well-being is the business condition of the small merchant, who sells to the worker, cheap, shoddy and adulterated food products. The small merchants of Cleveland look gloomy. The cause of their distress is not only what they do not sell but also what they do sell—on credit, with collections very slow.

The lake shipping interests are in no hurry preparing for the next season's traffic as there seems to be no great amount of tonnage in sight. The larger industries are working with a working force far below normal, and all employers can afford to be choice in selecting their "help."

In the meantime, the workers of Cleveland are suffering in patience and with a tenacity that is wonderful. But capitalism errs when it regards itself secure because of the workers' indifference. Beneath this tranquility there exists a dogged determination to give capitalism one more and the last chance to prove its claim of being the only and best social system possible.

The politicians of the capitalist class are apprehensive of a subdued discontent and they make all manner of attempts to keep it thus. For instance, up until the last session of the State Legislature it required but two per cent. of the total vote cast in the state at any general election to give a minor party official standing. Which meant that after that such minor party might nominate its candidates in convention, the same as the old parties instead of by petition, which required the signatures of two per cent. of all voters participating in the previous general election. Now a minor party must poll ten per cent. of the vote cast to become an official party, In the meantime such parties must continue to nominate their candidates by petition

(Continued on page 2)

# MAY DAY 1909

### ITS COMING FINDS THE SOCIALISTS READY WITH WELCOME.

**Industrial Anarchy of Capitalism Has Caused Widespread Suffering Among the Workers Who Are However Asking Themselves "Why, Amid Inexhaustible Wealth, Should There Not Be Plenty and Comfort for All?"**

Saturday, the First of May, is the day set aside by Labor to celebrate itself. It is Labor's one day in all the year Throughout Europe and America, the day will be celebrated by demonstrations and meetings, and, in some instances, by entire cessation from work.

The so-called public press, and other mouthpieces of the ruling class, tell us wonderful tales of the revival of prosperity; but whatever vital activity has again begun in Nature the springtime has not brought any revival in industry. The capitalist press, parrot-like, is but repeating the fairy tales worked out in detail by the literary bureaus of capitalist interests, or by the leading subsidized organs of capitalism.

On no May Day in the past have the American workers ever met amid such gaunt and widespread poverty. And this in a country of practically inexhaustible wealth. Men in every occupation make up the great army of unemployed, that footsore and weary tramp the streets, carrying in their faces the look of hopelessness, suffering and despair.

"Chill penury" has, apparently, repressed their "noble souls." Those lucky enough to be at work, put up with exactions to which a short time ago they would have scorned to submit. The capitalist class may think that at last the workers are absolutely docile and that their own reign is to be prolonged indefinitely.

But for the capitalists there will be a rude awakening—there are thinking men in the ranks of Labor; the Socialist is abroad in the land. He does not whine nor threaten. He is not a demagogue to harangue the "discontented poor." Far from it.

"If the poor should reason!" said Samuel Johnson, a hundred years ago. To-day, thanks to the Socialists, the workers are reasoning; they are beginning to see that it is they who create all wealth; that it is they who produce all the wonders and splendors of present day civilization. And they are beginning to ask themselves: "Why is it that we, who do all this, have little or none of the benefits of our labor?"

Deep sounding phrases about "supply," "demand," "overproduction" and the like, give no satisfaction to empty stomachs, and putting it up to Deity, brings no warrant from thence that all wealth is to be created for the few who idle, even though they claim their title is a God ordained privilege.

This industrial depression has brought home to many a workingman the knowledge that in the scheme of capitalist society he is less considered than the machine—it is cared for when idle, while he is "free"—to tramp and starve.

It is, then, with no feeling of despair that the Socialist greets the coming of May Day 1909. The Socialists know that the workers are not to be bamboozled forever—"You cannot fool all of the people all of the time!" On Saturday evening May 1, Section New York County, Socialist Labor Party, will gather its cohorts in old Cooper Union, and there and then to the workingmen assembled will be pointed the way out of the capitalist industrial anarchy of to-day. Good speakers will make addresses, the keynote of which will be: Workers of the World, Unite! if you would release yourselves from bondage, and put an end to yourselves being merchandise, the cause of your misery and degradation.

Cooper Union May Day Speakers:
Charles H. Corregan.
James T. Hunter.
Joseph Schlossberg.
Daniel De Leon.

Jan Janoff Pouren, recently snatched from the clutches of the Russian Czar, after speaking at Yonkers will come to the Cooper Union meeting.

## TELEGRAPHERS' HOUR LAW UPHELD.

Chicago, April 22.—Judge Kenesaw, M. Landis, in an important decision has upheld the "hours of labor law" and decided that the government had won its case against the Atchison, Topeka & Santa Fe Railroad.

# THE CASE FOR THE OTHER SIDE

By K. Kildare, Knoxville, Tenn.

"Socialism will never come in my time." Possibly not, friend, and nobody will be blameworthy excepting creatures like yourself, poor, weak, unmanly things that cause a self-respecting man to blush for his species. Thinkest thou, mental sluggard and spineless worm, that Socialism will be blown in with an east wind? Is there a single kick in you, Mr. Never-come-in-my-time? You have never tried to better your own lot, let alone that of your brother. A fit subject you, with your bent head and bowed back, for your capitalist tormentors to cast on the scrap heap when your time comes.

"Oh, you are a blankity anti-everything." Wrong again, O mental midget, the Socialist is not against everything, he is FOR everything that will benefit the people. He is for right, for justice, for freedom, for life, liberty and happiness. He is anti-capitalist, anti-evil, anti-slavery, anti-misery, anti-starvation. What are YOU for?

"You'll never get me to swallow that." Well, sir, if your mentality won't permit of your swallowing it you are to be pitied. We don't expect a man of your calibre to swallow it. We are not appealing to clam-like intellects. We appeal to people whose brains are in their heads, not in their throats. "Continue the motion," as the drill-sergeant says, of swallowing capitalistic dope in the shape of camels. 'Tis all you are fit for, poor thing.

"You fellows want to turn things upside down." No, sir, things ARE upside down. The Socialist would put them in order. Upside down! How about yourself? Are you paid all that you earn? Is all the food you buy unadulterated? Haven't you a landlord? And for everything you buy don't you pay exactly the amount that the trusts say you shall pay? Upside down? Are YOU right-side up?

"You reds won't allow a fellow to have his own opinions." Yes, we will, oh yes. We allow you to have your own opinion, but will your boss? Try it on with him and see. What will happen to you if it differs from his—God knows, as Taft says.

"The Socialists haven't all the brains in the country." But yours are not in evidence. You don't need any, nohow. Your bosses do your thinking for you. Let your employer catch you thinking—except in his interest—and then what? Think! Directly you begin to think, mister, you will join the ranks of the Socialist Labor Party. Try it, and witness the result. A blessed day for you when a thought strikes you.

"You'll swap your views when you grow as old as I am." Grow old! Ha! Ha! the Socialist never yet grew old. He renews his youth, his hopes and fighting ambition perennially. Socialism is the most virile thing extant. When you have downed it Socialism bounces up and hits you in the eye. In fact, it is hitting you in the eye all the time, on the street, in the cafes, in newspapers, magazines everywhere, ubiquitous the world over, you can't escape it. No fear of the Socialist changing his views. Having tasted the sweets of economic freedom you could never persuade him to again don his discarded swaddling-clothes of industrial slavery. He knows that in Socialism he has discovered man's highest ideal. He remains a Socialist because he knows that Socialism is IT.

"I don't want to argue with you." Well, that's quite natural. You are afraid of giving your case away. Indeed, you have no case at all and you are half suspicious of that very fact yourself. Argument, like a poultice on a wooden leg, would be wasted on an intellect like yours. Going? Well, come back again.

"I'm a free American, I am." Rats! In that case why do you work longer hours than the worker in Europe? In that case, Mr. Free American, why are you satisfied with some paltry 17 per cent. of the value of your product when the European worker, despite his shorter hours, receives from 24 per cent. up? "Free American," indeed. The better organized worker of France and Britain sneers at you, scorns you, contemptuously snaps his fingers at you. In slavery are they, but thine is worse. Longer hours for proportionately less pay. You produce the most, yet receive the least. Corn-bread, the fat of swine, a bug-eaten bedstead and but little soap. But be content, O saphead, do the genuflection act to "Old Glory" and joyfully sing "Star-Spangled Banner" while your elegant masters, the plutes, bestow on you the dirt from the kid coverings of their bunioned pedal extremities. A stepping-stone to graft, a doormat for the capitalist, an abject, degraded slave to his boss, a spiritless, spineless punching-bag, such is your "Free American."

"I haven't time to talk about that rot." Of course not. Your time is your boss's. He takes good care that you shall have no time to educate yourself. Work a lot, eat a little, sleep a little, that's all he wants you to do. And that's all you do. He dictates how you shall work, how long, and the amount of pay you are to receive in return, and you take it lying down. Brave man, you. When can you find time to compare your lot with that of your boss's mule? Gagged and bound hand and foot as you are, and with the wooden pate of the mentally befogged bigot, you cannot, of course, find time to talk about the betterment of your conditions. Enslaved in misery, you prefer to live and die there—to please your boss.

"To h—l with you and your Socialism." That's a powerful argument. But Socialism is already in the only hell we know of, and that is the hell of misery and degradation right here. Socialism would banish hell. If you would refer your Socialist to a mythical abode of fire and brimstone, please be informed that the existence of such a place is now denied even by the unco gude. In no church where enlightened people do congregate is the doctrine of a brimstone hell now preached. It has been reasoned away. And the Socialist is trying to reason away this hell on earth. Evidently you love hell, dear sir. In any case you helped to make it. Enjoy it, then, and for your epitaph posterity shall write:

"Born in it, he voted for it and died in it."

**Woman Under - Socialism -**

*By August Bebel*

TRANSLATED FROM THE ORIGINAL GERMAN OF THE THIRTY-THIRD EDITION BY DANIEL DE LEON.

The Woman Question is not a question by itself; it is a part of the great social problem. Proceeding along this line, Bebel's work is an exhaustive analysis of the economic position of woman in the past and present. Despite the boasts of Capitalist Christianity the facts show that under Capitalism woman, especially of the working class, is degraded and dwarfed physically and mentally, while the word home is but a mockery. From such condition of parenthood the child is stunted before its birth, and the miasmas, bred from woman's economic slavery, rise so high that even the gilded houses of the capitalist class are polluted. Under Socialism, woman, having economic freedom equal with man, will develop mentally and physically, and the mentally and physically stunted and dwarfed children of the capitalist system will give way to a new race. The blow that breaks the chains of economic slavery from the workingman will free woman also.

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**New York Labor News Co.,**
**28 CITY HALL PLACE, NEW YORK.**

# NEW SYSTEM NEEDED

### The Capitalists Have Proven Their Incompetency and Vandalism.

By Moritz Ruther, Holyoke, Mass.

The unfitness of the capitalist class to administer the affairs of the nation for the benefit of all is being overwhelmingly proven on every side. Ex-President Roosevelt's message to Congress, on the preservation of the nation's resources, is chuck full of facts of the criminal robbery, wastefulness and wantonness of the capitalist class. This class is utterly indifferent to the material needs of the future generations.

Roosevelt's second message, on farm life, is not less a revelation of the complete uselessness of the capitalist class as an administrator of public affairs. After nearly fifty years of wonderful material progress the American farmer stands revealed as a pitiful object of Congressional paternalism. American capitalism is robbing him of his very life blood.

Truly, the American workingman has need of speedily waking up and taking matters into his own hands. The bandit class and its system of vandalism must be put an end to, and a working class government established. That means we will put to good use the wonderful machinery of modern wealth production, and all workers will receive their full share of wealth and be able to live a proper life.

The workers are able to create sufficient of the world's goods to allow of plenty for all. But, at present, they are prevented from enjoying what they produce because the capitalists appropriate it all and pay only so much wages as permit Labor to barely exist.

There is only one remedy for the nation's workers, and that is a complete change from capitalist administration to Socialist management.

## TO THE READER

**This is perhaps the first copy of The Weekly People that has met your eye. We hope that you will read it, and trust that its contents will interest you.**

**The working class will continue to be beasts of burden for the capitalist class so long as they, the workers, pay heed to the utterances of the press, pulpit, and platform, controlled by the capitalist class. For it is through these mediums of publicity that the capitalist class imposes upon the workers as truth the ideas that will best serve their own class interests. Realizing this, the Socialist Labor Party set up its own press, for the purpose of educating the wage worekrs upon THEIR class interests.**

**The Weekly People is one of the papers of the Socialist Labor Party. It is not a private enterprise for the benefit of any individual, or set of individuals. The Weekly People is owned by the Party and conducted by the Party through its officials.**

**In other words, the paper is owned, edited and supported by workingmen for workingmen. Every workingman who would know why the "shoe pinches" him and how to get rid of the nuisance should read The Weekly People.**

**$1.00 a year, 50c. for six months.**
**Address**

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**P. O. Box 1576,**
**New York.**

## CLEVELAND OUTLOOK.

(Continued from page 1.)

as heretofore, only in a more difficult manner.

Under the guise of purifying politics, the laws governing the primaries of the official parties have likewise been amended. This amendment, also being a petition proposition, greatly interferes with the gathering of signatures by minor parties, as the old parties practically exhaust the field, no voter being allowed to sign more than one petition. The qualifications, such as the manner of signing, filling out, filing, etc., are so numerous that the new election laws of Ohio practically disfranchise the class-conscious voter. By manipulating these laws the party in power can throw out any petition it might choose on any technicality.

But Tom Johnson is fighting the battle of the "common people" in Cleveland, so what's the use? When some eight or nine years ago, he re-entered Ohio politics, his battle cry was "equalization of taxation" (whereby the taxes of the small capitalist were to be reduced at the expense of the larger one), and "three-cent fare." After all these years of "fighting" the tax rate of Cleveland is higher than ever before, and carfare is still five cents with the poorest service Cleveland has ever had.

J. D. G.

# THE FUNDAMENTAL FALLACY AND THE FUNDAMENTAL FACT.

By Nom de Plume.

The labor problem, in itself, is easy to understand. It is not grasped, generally, because of false reasoning. There is one fundamental error at the bottom of the failure, on the part of Labor, to arrive at the "good times" so much desired, and that is, we believe that we comprise a people whose material interests are as one. We fail to perceive that certain class divisions exist, whose interests do not harmonize, but conflict.

For instance, legislators are elected on the THEORY that whatever laws they enact are passed for the good of the WHOLE people. But PRACTICE proves that the laws are enacted for only a PART of the people. A few facts, taken from everyday experience, will confirm this. Take any so-called national "issue," anti-trust, anti-rebate, or tariff, and what do we find? Legislators engage in debate over these issues, but whose material interests are affected by the questions? Are the working people concerned? Of course not. It matters not to them whether the trust wipe out the small competitor, or whether the small rival has the trust restricted; both the trust and its competitor always unite to oppose the demands of Labor.

The same holds good of the question of anti-rebate. This is a case of the small shipper protesting against the large shipper. The little fellow, not being able to get cut rates from the railroads—the same as the big shipper—demands that the game be stopped. But the little fellow, the same as the big fellow, is just as cruel to his employes as the labor market allows him to be. Rebate or anti-rebate, there is no difference to Labor.

Nor are things any different with regard to the tariff. The interests lined up in Congress disputing this issue are not fighting to do something for the working class. They don't love Labor enough to fight to give it parliamentary favors. On the contrary, those legislators are uniformly, unanimously and unalterably agreed that Labor shall always "get it in the neck." But the tariff controversy does affect the various manufacturing, agricultural and producing interests, all of whom are the outspoken foes of the workers.

Take the case from another viewpoint. Say a demand is made for a labor law, an eight-hour law, for instance. What happens? A terrified howl immediately goes up from the capitalist camp: "Class legislation!" "Class legislation is unconstitutional" is groaned. But the statement is an admission that economic classes exist. Obviously, there could be no class legislation if classes did not exist; but since such divisions are a fact, special legislation is inevitable. What capitalist courts and spokesmen mean when they shout that "class legislation is unconstitutional," is that laws for the benefit of the working class are "unholy." Laws for the good of the employers are "sacred."

The labor problem is the problem of a class, the working class. What is good for Labor is bad for Capitalist; what is good for Capitalist is bad for Labor. If wages go up and hours down, the Capitalist feels it; if wages go down and toil becomes intensified, Labor pays the price. There is no peace, but war between the two. In other words, they are involved in a life-and-death struggle, a CLASS STRUGGLE. This is the fundamental fact.

The lesson this teaches is easily picked up. The working class must organize politically as a class into a party of their own, the Socialist Labor Party, and industrially into a union of their own, and by these means put an end to the present industrial disorders.

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# HOW IT IS DONE

### The Capitalist, and the Miracle He Works—He Gets the Profit, You Do the Work.

Say that I own $100,000. Now, I may not know much—no capitalist does—but I know a few things, and among them is a little plain arithmetic. I take a pencil, and put down on a sheet of paper "$100,000." Having determined that I shall need at least $5,000 a year to live with comfort, I divide the $100,000 by $5,000; the quotient is 20. My hair then begins to stand on end. The 20 tells me that, if I pull $5,000 annually out of $100,000 these are exhausted during that term. At the beginning of the 21st year I shall have nothing left. "Heaven and earth, I would then have to go to work if I wanted to live!" No capitalist relishes that thought. He will tell you, and pay his politicians, professors, and political parsons to tell you, that "labor is honorable." He is perfectly willing to let you have that undivided honor, and will do all he can that you may not be deprived of any part of it, but, as to himself, he has for work a constitutional aversion; the capitalist runs away from work like the man bitten by a mad dog runs away from water.

I want to live without work on my $100,000, and yet keep my capital untouched. If you ask any farmer, he will tell you that if he invests in a Durham cow she will yield him a supply of 16 quarts of milk a day, but, after some years, the supply goes down; she will run dry, and then a new cow must be got. But I, the capitalist, aim at making my capital a sort of $100,000 cow, which I shall annually be able to milk $5,000 out of, without her ever running dry. I want, in short, to perform the proverbially impossible feat of eating my cake and yet having it. The capitalist system performs that feat for me. How?

I go to a broker. I say, Mr. Broker, I have $100,000; I want you to invest that for me. I don't tell him that I have a special liking for New Bedford mills' stock; I don't tell him I have a special fancy for railroad stock; I leave the choosing with him. The only directions I give him is to get the stock in such a corporation as will pay the highest dividend. My broker has a list of all of these corporations, your New Bedford corporations among them, to the extent that they may be listed; he makes the choice, say, of one of your mills right here in this town. I hire a vault in a safe deposit company, and I put my stock into it. I lock it up, put the key into my pocket, and I go and have a good time. If it is too cold in the north I go down to Florida; if it is too hot there I go to the Adirondack Mountains; occasionally I take a spin across the Atlantic, and run the gauntlet of all the gambling dens in Europe; I spend my time with fast horses and faster women; I never put my foot inside the factory I hold stock of; I don't even come to the town in which it is located, and yet, lo and behold, a miracle takes place.

Those of you versed in Bible lore surely have read or heard about the miracle that God performed when the Jews were in the desert and about to die of hunger. The Lord opened the skies and let manna come. But the Jews had to get up early in the morning before the sun rose; if they overslept themselves the sun would melt the manna, and they would have nothing to eat. They had to get up early, and go out, and stoop down and pick up the manna and put it in baskets and take it to their tents and eat it. With the appearance of the manna on earth the miracle ended.

But the miracles that happen in this capitalist system of production are so wonderful that those recorded in the Bible don't hold a candle to them. The Jews had to do some work, but I, stockholding capitalist, need do no work at all. I can turn night into day, and day into night. I can lie flat on my back all day and all night; and every three months my manna comes down to me in the shape of dividends. Where does it come from? What does that dividend represent?

In the factory of which my broker bought stock, workmen, thousands of them, were at work; they have woven cloth that has been upon the market of the value of $7,000; out of the $7,000 that the cloth is worth my wage workers receive $2,000 in wages, and I received the $5,000 as profits or dividends. Did I, who never put my foot inside of the mill; did I, who never put my foot inside of New Bedford; did I, who don't know how a loom looks; did I, who contributed nothing whatever towards the weaving of that cloth, did I do any work whatever towards producing these $5,000 that came to me? No man, with brains in his head instead of sawdust can deny that those $7,000 are exclusively the product of the wage workers in that mill. That out of the wealth thus produced by them alone they get $2,000 in wages, and I, who did nothing at all, I get the $5,000. The wages these workers receive represent wealth that they have themselves produced; the profits that the capitalist pockets represent wealth that the wage workers produced; and that the capitalist does what?—let us call things by their proper names—that the capitalist steals from them.—From "What Means This Strike?"

# THE REAL SITUATION

### FACTS DISPROVING THAT PROSPERITY REIGNS THROUGHOUT THE LAND.

By Awake, Sparks, Nev.

A great many workers, in fact the great majority, seem to think that prosperity and a chance to work literally from rise to fall of sun are one and the same, and it was in the hope of getting this sort of prosperity that they elected Wm. Howard Taft, an ex-corporation attorney and ex-injunction judge, to the supreme office in this country. But nearly five months have passed since that election, and the much-desired and oft-promised prosperity has not arrived. "Where is it?" asks the worker, who acts as though he thought Taft a magician who only had to wave a wand to have prosperity issue forth from some secret place and waft its refreshing breeze over the land. The wag answers the wage-slave's anxious question with the reply that prosperity is in the White House cellar, or in Africa with Roosevelt, or has flown away to the moon.

But let us leave aside the wag. The truth is that the condition existing in the industrial world to-day is the direct opposite of prosperity—that condition is one of dull and deep depression. The capitalist press may cry and lie of the revival all it desires; the cries and the lies do not affect, except to aggravate, the feelings of an army of unemployed who walk the streets of American cities, or count the ties of American railroads or cling to the beams of American boxcars. That great idleness and a great stagnation of industry still exists in the North and South, East and West, is conclusively proven by the reports of men in closest touch with the industrial situation all over the nation. It matters not that the reports subjoined disclose the conditions of one trade, because this trade is so vitally interwoven with many others that when it is dull and stagnant, it means that the entire industrial machine is in the same condition. The extracts here given are taken from the Machinists' Monthly Journal for April.

Speaking of conditions around Cincinnati and vicinity, I beg to say there has not been any improvement in the iron trade in the past month.

John Doyle, Cincinnati, O.

Conditions in this city have not changed much in the past two months; and while we have a few members out of work, there are many machinists walking the streets looking for work.

Harry F. Vollmer, Cleveland, O.

There has been but little change in conditions since my last report. Nothing doing in the machinist line. Work in the contract shops is very slack, one shop working four and one-half hours per day, short-handed at that.

W. F. Evans, Denver, Colorado.

In speaking of the general conditions of our craft they are far from what we desire them in.

W. J. Pfleger, Indianapolis, Ind.

It makes no difference where you are, or who you are, do not come to Los Angeles or the aqueduct expecting to find employment, for it is not here for you.

C. N. Hughes, Los Angeles, Cal.

In the railroad line business is still very poor.

Geo. Martin, St. Paul and Minneapolis, Minn.

Up to this writing, March 9, there is nothing encouraging to tell our members about trade conditions.

J. J. Handley, Milwaukee, Wis.

In this locality our trade has shown little tendency for picking up.

James A. Schofield, New York, N. Y.

Since writing my last report for the Journal the industrial sky has become somewhat clearer, although business is yet far from being normal.

Wm. H. Johnson, Providence, R. I.

We are waiting for the Taft boom and hope that it will not prove similar to "The Letter That Never Came."

A. R. Gleason, Rochester, N. Y.

Conditions are not improving any on this end of the line and are not liable to.

E. H. Misner, San Francisco, Cal.

I wish to say another word and that is that the shops here are, and have been for the past eighteen months, exceedingly slack.

L. D. Jones, Seattle, Wash.

The month of February has not only been short in days so far as the machinists are concerned, but it has been very short on work, practically everything on our lines dropping down to eight hours per day, both in the round houses and back-shops.

Thos. Van Lear, St. Paul, Minn.,
Dist. No. 32.

The depression of trade is still with us, and the ground covered with a mantle of snow.

L. H. Gibbins, Toronto, Canada.

These little reports show, beyond doubt, that, with a few insignificant exceptions, a condition of lethargy pervades industry on all sides, Canada as well as the United States. The intelligent worker should be stimulated by these facts to prepare an organization which will enable his class to get beyond the pale of an industrial cycle wherein his class is kept in continual doubt and fear, and periodically brought face to face with a general deadening of trade resulting in idleness, hunger, "pea"-soup and bread lines.

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## "LIBERAL" EDUCATION.

The "liberal" education given to the people of the country is a constant topic on the lips of the praise singer of capitalism. But why delude ourselves with the belief that we are educated for our, the working class', good? Rockefeller doesn't endow universities, nor does Carnegie bestow libraries for the purpose of enlightening the working people how to throw off the burdens oppressing them in the workshop. Rockefeller takes good care that the institutions subsidized with his coin grind out the dope to his liking. Nor do the Carnegie libraries contain literature which would open Labor's eyes and show it how to gain better conditions.

The "liberal" public press is no better than the ultra-capitalists here mentioned. That press will give pages to sensational matters which educate no one; but it will give only the meagrest reports of labor strikes and then in a vein to prejudice the strikers' cause.

The reason of these things is clear: They, one and all, would educate the worker to keep him an intellectual thrall. Real information is not favored by the system.

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# WHERE SNARES AND POISON AWAIT THE UNWARY

## NO COLOR, CREED OR RACE QUESTION SHOULD ENTER THE COUNCILS OF THE WORKING CLASS.

By Cyprien, Baltimore, Maryland.

Outside of the industrial field where labor and capital confront each other in frequent conflict there seems to many workingmen to lie a certain neutral ground where this strife does not enter; where laborer and capitalist stand as mere men with identical interests; a place where superiority of social condition receives no special favor and private concerns no partiality. This supposedly neutral territory comprises the various educational, religious and scientific institutions of the day. It is due to the naturally upright and generous disposition of working class human nature that this view has received so steady acceptance. Too many still hold to the "fond illusion"—so unsuspicious are they, and so unwilling to believe in the utter depravity of capitalism. They have not yet comprehended the ubiquity of capitalism; how it worms its way everywhere and poisons everything. But the same honest nature that for the present holds them true to their convictions will, when they have learned the truth, make them all the better fighters for their class. They are fighters now, good ones, in a way. But they are disposed to confine the battle to too narrow areas. They have not yet adopted the code that approves and makes obligatory in case of need the sympathetic strike. In other words, they have yet to grasp full meaning of the Class Struggle.

The working class of this country is so unusual in its composition that it presents peculiar difficulties to the propagandist. The fact that we are not a homogeneous race, but of many races; the fact that the capitalist takes advantage of this by sowing among us the seeds of jealousy, suspicion and dislike; the fact that a great many of us are imbued with religious prejudice and are injuriously biased by it,—these constitute a difficulty that exists to the same extent in no other country. Socialism, however, will be found equal to the task. Those that the capitalists seek to divide, it will unite; those they seek to keep in darkness and servitude, it will enlighten and make free.

When the workers learn the extent of the deception that has been practiced upon them by that class of men nowadays called "parsons" they will be in a fair way to rid themselves of their capitalist exploiters. The ministers of religion have from time to time immemorial trenched upon fields foreign to what is properly their own, and by specious argument and pretended sanction and authority of the gods have endeavored to acquire control of men's liberty. Witness their cunning union of religion and morals.

Now, religion is one thing, morals another. Religion concerns the gods and man's attitude towards them. He is religious if he worships them and irreligious if he denies their existence.

Morals have to do with men and their actions towards towards one another. A man is moral or immoral according to whether or no his conduct towards his fellows conforms to the standard required by prevailing usage to be observed. Enrico Ferri says: "Morality is nothing but an adaptation of our individual character to the conditions of existence of our fellow men who belong with us to the same social group." It is obvious, then, that when ministers of religion leave their proper function of sacrifice-offerers and, intruding into the field of morals, assume by virtue of their religious office to authoritatively prescribe to men the relations they shall observe toward one another, they may be very properly combatted and denounced by whomsoever or by what rascals soever such intrustion and advice may injure.

The appositeness of these remarks will perhaps appear more clearly if it be recalled that present-day bourgeois society is looking towards the church as to its sheet-anchor, in the days of storm and stress it sees approaching. Policy compels it to abandon the traditions of the most distinguished of its ancestors. The French bourgeois, in the storm that swept away the monarchy and brought the Third Estate to power, were fiercely anti-clerical. But other times, other manners. However, our bourgeois are pro-church not because they believe in church creeds. Appearances count for nothing here. Those people affect for religion a respect they do not feel. Hypocrites, they patronize religion because they expect to profit by it. They imagine that church doctrine and church discipline will furnish them a class of wage slaves numerous enough and of sufficient docility to render ineffective the resistance of the more enlightened and independent. Vain hope. A veritable apple of Sodom. Credulity has stood them in good stead for many a year, but they will look fruitlessly for equally good results in the future. Ecclesiastical authority is not now the power it used to be, and its anathemas and excommunications are not so dreaded as formerly. Everywhere is penetrating this modern spirit of challenge and resentment against interference with free thought and free speech, and no power that capitalism can conjure up can stay it.

But the good, pious bourgeois do not rely solely upon church aid. They would fain reinforce their position with the prestige of science. They therefore endow universities and provide comfortable stalls for a lot of subservient professors who, for the sake of their stipends, become the undiscriminating champions of their patrons.

The mistaken notion is too widespread and too commonly accepted that the bourgeois class favors popular education. It does not, free schools to the contrary notwithstanding. At the time the free school idea fructified, the present "strained relations" between the classes did not exist and were not anticipated. To-day the free school system is not regarded with favor by the ruling class who look upon it as incompatible with this intensely capitalist epoch. Still they tolerate it, making sure at the same time that everything about it bears the bourgeois stamp. They do not, however, relax in their hostility to child labor legislation and such measures as would facilitate the attendance of proletarian children at the schools—free meals, free clothing, bathrooms and the like.

They not only do not favor popular education, they deprecate its effect upon the masses. Only a short time ago Senator Tillman announced openly and boldly that he was against educating the workers of his state. The reason he gave was that they were Negroes, but in that he is only taking advantage of popular prejudice. The true reason is that they are laborers and indigent. Suppose those South Carolina blacks were rich property owners and in their present place there were an equal number of white laborers all solidly organized for the purpose of contesting with the Bourbon aristocracy the possession of the political power of the state, does any one believe that in that case Mr. Tillman and his kind would refuse to confer citizenship upon those blacks, grant them equality in the state, if by so doing they could keep the proletarians out? Whenever the working people of any state shall become as thoroughly united on the basis of class as the Negroes of the South are on the basis of race they will find no end to bourgeois opposition, no end to the property, educational and other qualifications required for citizenship.

It is deplorable, in view of all this, to see workingmen in different parts of the country so entangled in bourgeois schemes as not to discover their real intent. Take the case of the recent uproar against the Japanese. It was of exclusively bourgeois origin, and yet hundreds and thousands of workingmen joined in the hue and cry. Read this dispatch from Los Angeles to a Baltimore paper:

"'A movement recently started among fruit growers to rid themselves of the Japanese who have long controlled the labor situation in the orchards is bringing results. Hundreds of brown men have been summarily discharged and white men put in their places, and the time is not far off when white labor only will be employed. The insolence of the Japanese has become unbearable and many small holders were forced into leasing or selling their holdings to them. The outlook was decidedly gloomy for the growers as the demands of the Japanese were constantly becoming more arbitrary when the general suspension of construction work threw thousands of white men out of work and afforded the orchardists the opportunity to hire them."

No ambiguity about that dispatch, is there? A plain case of wages and the whites scabbing it on the browns. Of course it is ungenerous to put it that way,—unpatriotic and perhaps treason to the flag. But what a pity to alienate such stalwarts as these, who have "no mercy on the employer." How much better for the cause it would be to sink all consideration of race and give the glad hand of comradeship to such splendid fighters. But that can be looked for only when we have learned better.

Only when we have learned class-consciousness will solidarity be possible. To achieve solidarity, to cement together the workers of the country in one thoroughly organized body, that is the work that calls for the best efforts of all wide-awake workingmen in the land. Assail capitalism wherever it is found. It lurks in places where many do not suspect it. It emits its poisonous influence from sources that many profess to believe to be uncontaminated. Expose it. Spread the light.

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## SECTION CALENDAR.

Under this head we shall publish standing advertisements of Section headquarters, or other permanent announcements. The charge will be five dollars a year for five lines.

Section San Francisco, Cal., S. L. P. Headquarters, Hungarian Socialist Federation, Lettonian Socialist Labor Federation, 883 McAllister street.

Los Angeles, Cal., Headquarters and public reading room at 317 East Seventh street. Public educational meetings Sunday evenings. People readers are invited to our rooms and meetings.

Headquarters Section Cincinnati, O., S. L. P., at 1808 Elm street. General Committee meets every second and fourth Thursday. German, Jewish and Hungarian educational meetings every Wednesday and Sunday. Open every night.

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All communications intended for the Minnesota S. E. C. should be addressed to Herbert Johnson, 475 Como avenue, St. Paul, Minn.

Section St. Paul, Minn., S. L. P., holds a business meeting every second and fourth Sunday in the month at 10 a. m. at Federation Hall, cor. 3rd and Wabash streets.

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# LAY OF THE LAND IN COLORADO

### Brief but Pointed and Instructive Sketch of the Lay of the Labor Movement in the State.

By Geo. Andersen, Montclair, Colo.

Colorado! the very name reminds one of labor battles, revolutionary wage slaves, criminal capitalists and Pinkerton detectives. A state of untold wealth, with mountains of minerals barely touched by man, and fertile farm and orchard lands, it has been and is a paradise to the greedy, land grabbing and labor-skinning capitalist. No wonder that in this state, perhaps more so than anywhere else in the country, the characteristics of the master class should develop to the point where they appear in all their heinous selfishness. In their mad endeavor to gain a big share of the natural wealth of the state, by exploiting the working class, without which the wealth below the surface of the earth would be unattainable, the capitalists forgot all of their professed virtues, such as "morality," "justice" and "patriotism." These "peace-loving," "law abiding" citizens appeared as the vile, labor skinning law breaking criminals that they actually are. "To hell with the constitution!" declared Sherman Bell in 1904, and the whole capitalist crowd repeated the declaration and acted accordingly.

That, in opposition to the arrogant capitalist mine owners, there should develop a labor organization in the western mining camps, peculiarly aggressive and rebellious, was quite natural. Denver is the headquarters of the Western Federation of Miners, and Colorado the state in which this organization was put to the test as to its value as a labor organization. As Socialists, we hold that the essential act for a labor organization to perform is the education of the workers to a realization of their class interest and to organize them for final emancipation. In examining the Western Federation of Miners we must ascertain to what extent it has accomplished this mission.

At one time the Western Federation of Miners was quite revolutionary. In its declarations it demanded the surrender of the capitalist class. The literature of the Socialist Labor Party—in those days the only party calling itself Socialist—was extensively circulated amongst the miners, and the speakers of the Party often addressed meetings in the mining camps. At several annual conventions of the W. F. of M. resolutions were passed endorsing the Party as as the only political party representing the working class.

Progressing along these lines the mem[illegible] of the Federation manifested con[illegible]able revolutionary tendencies, and [illegible]ganization showed a spirit which was beginning to worry mine owners. Something had to be done to sidetrack the clear cut teachings of the S. L. P., and run into the ground the revolutionary spirit. The Mine Owners' Association was equal to the occasion. Pinkerton detectives were employed to join the Locals of the Federation and become active, thereby influencing the membership. The politicians of the state and other departments of the ruling class laid their wires to nullify S. L. P. work. Men, who apparently favored the Federation, were placed in nomination by the old political parties and these candidates were pledged to side issues such as the eight hour day. The miners promptly swallowed the bait. They elected these capitalist tools to office only to find that when the eight hour law was adopted the Supreme Court of the mine owners was there to declare the law unconstitutional. When an eight hour amendment to the constitution was carried by the voters, the legislators refused to act. Meanwhile Pinkertons had done their work, and the mine owners were prepared to meet the Federation in a decisive war.

The history of Colorado's great labor war is well known. The mine owners stopped at nothing; they ignored all codes of justice and decency and trampled under foot laws of their own making. The miners were shot, clubbed, bull-penned or deported; the property of the unions was confiscated or destroyed, and, to cap the climax, the officers were kidnapped and transported from the state to stand trial for "murder." The W. F. M. was beaten to a standstill, as it was bound to be beaten. The mine owners were not going to allow the workers to interfere with their exploitation and wealth extraction if they could prevent it. They were successful. And they will keep on frustrating the moves of the workers until these become thoroughly educated and drilled, when, understanding their class interest, they will organize industrially and politically for the purpose of taking and holding that which they produce.

The great and valuable lesson of this warfare was, however, to a great extent lost on the miners. The leaders themselves did not recognize the facts; or if they did, it was not to their personal interest to make them known to the rank and file. Instead of S. L. P. literature, the miners were now fed on the dope of John M. O'Neill, through the Miners' Magazine. The result is obvious: the W. F. M. is constantly sliding backward.

The conditions of the miners and smeltermen in the state are no better than before the great strike of 1904. There is this difference: Formerly the Federation had most of the mines thoroughly organized, whereas now the largest mines belonging to members of the Mine Owners' Association, refuse to employ miners who are members of the Federation, or any other union. Thus the power and influence of the Western Federation of Miners is nullified. Its members are forced to work with non-union miners.

In order to hold together what remains of the organization, and keep up the receipts from dues, the leaders and officers, such as Moyer, O'Neill and Mahoney, changed their tactics to the detriment of the revolutionary principles. They are letting the organization drift towards the rocks of pure and simple craft unionism. Conferences were had with Gompers at the time of the late A. F. of L. convention in Denver, and it is only a matter of time before the once revolutionary W. F. M. will be a part of the great organized scabbery.

Moyer and Mahoney have been lobbying at the state capital during the recent session of the legislature. They were after $60,000 for damages sustained by the Federation during the troubles of five years ago. Bills granting this award have been passed by both houses and will probably be approved by the Governor, but the Republican minority in the legislature claims that this is the price which the Democratic party is paying for the support given it at the last election. It is estimated that the miners gave the Democrats 7,000 votes.

When the Socialist Labor Party was abandoned by the Federation in favor of "practical politics," "something now" and like 'demands," it, of course, lost some of its influence and opportunity for distribution of sound literature. The effect of this was, as pointed out, a lapse of revolutionary spirit, and a sliding into "reform" measures. We have been obliged to fight all sorts of issues and fakes, pure and simple craft unionism, pure and simple Socialist politicians and pure and simple physical forcism. Though we have a hard struggle we have maintained our organization in the state throughout it all, clean and clear as ever. Our present membership are tried and true. They have stood the test time and again, and we can now proceed to build up an organization for actual constructive work. The Weekly People is going into the homes of many miners in the various camps and is doing its work. A large number of members within the Federation remain loyal to the principles of Industrial Unionism, and they will be found ready to take their place in the ranks of the revolutionary army in due course of time.

Let no member or sympathizer of the S. L. P. feel discouraged. Let us lose no time, but immediately proceed with our work of clarification. Let our aim be to place in the hands of every miner and other worker in Colorada that eminent educator and teacher of revolutionary Socialism, the Weekly People. By doing this we will make for real progress and make Colorado a state where all, not a few, shall share the gifts of generous Nature. Then the blood of the wage slaves shall not be spilt in vain. But we shall have a class-conscious working class, organized industrially and politically, ready to usher in the era of economic freedom.

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# LAY OF THE LAND IN CALIFORNIA

### Prosperity of Capitalist, Adversity of Worker—The Banners of the S. L. P. Planted Firmly in the Field.

By H. L., San Francisco, Cal.

Across deserts, baked by the blazing sun; over mountains, swept by the icy blasts; fording streams, fighting Indians, the Argonauts of '49 brought their schooners safely into the valleys of California in search of the Golden Fleece, finding it in the bowels of her mountains and in the beds of her streams. These were the days that the genius of Bret Harte immortalized in his tales of trail and of camp. But in America the sand in the glass of time runs swiftly, and when sixty years have run away the scene has completely changed. Yet there are those who even to-day come to the Golden State expecting that primitive arcadian conditions prevail and that the Golden Fleece has never been wholly purloined from her. In a way, they are right. For, over the shining ribbons of steel swiftly slips the special train of the Twentieth Century Argonaut. He dines and he wines as well as in his home palace, and obsequious servants are alert to fill even his smallest want. Every luxury that centuries of culture have generated are at his beck and call. When night overtakes his onrushing palace, he may retire to his miraculously fitted sleeping car and sleep the soft sleep of those who are conscienceless. Yet, strange it may seem, he too is an argonaut in search of a Golden Fleece in the sunset land. And he finds it, does this Capitalist Jason, he finds it on the toil bowed back of the western worker.

California is a rich field for capital but it is a hell for the real empire builder, the worker. In the great lumber mills and mining camps he is driven for 10 or 12 hours, and is housed like an animal and fed worse than one. The mills shut down and the worker drifts about helplessly, aimlessly, a despised hobo. Or, perchance, he picks the far famed California fruit at a dollar a day or he strips the grape vines for a mere pittance. Maybe his wife and children work at his side or maybe they toil under brutalizing conditions and for inhuman hours in the canneries. In the cities, it is true, conditions are somewhat better for those that are employed, but for those that are out of work, life becomes a nightmare that would defy the descriptive pen of a Dante. In the great, proud seaport town of San Francisco the beggar is omnipresent and insistent. In the winter or other slack times, poisonous waves of crime sweep the city: The bludgeoning hold-up man, the bold burglar, the slim fingered Artful Dodger, all ply their crafts almost unmolested, for the police are practically powerless.

Politically the state is operated with open insolence by the dominant economic interest, the Southern Pacific R. R. For, while other economic interests combined could easily control the state, yet like a pack of starving dogs, snarling over carrion, they never agree.

The Socialist party is just the same burlesque hybrid that it is elsewhere. Within it are numberless conflicting elements; farmers, cockroaches, political shysters, jobholders, intellectual slummites, etc., etc. Just now the main internecine struggle is between the so-called "bourgeois" and "proletarian" factions. The first is composed of pale pink parlor Socialists, farmer low tax enthusiasts, Jap-baiters and muddled revisionists. The second is composed of little more radical elements. While these believe in some reforms and stand for pure and simple unionism and politics, they are, as a whole, opposed to the step by step advance (municipal ownership). It is difficult to say to-day which wing will eventually triumph, but the first named have in the past always emerged victorious.

The sturdy Socialist Labor Party has firmly planted its banners in four California cities: San Francisco, Los Angeles, San Jose and Oakland. Strife like that which stirs and stenches the Socialist party troubles it not, for its Marxian position does not invite the farmer class, much less the petty bourgeois. It is not concerned about high or low taxes and prices, nor yet with government ownership, knowing full well the imbecile futility of these measures when it comes to eradicating wage slavery or even making that slavery more bearable. It makes its appeal to the proletariat and to it alone. And it rests assured that sooner or later they must hearken to the message that it brings. Proudly and uncompromisingly it stands on its solid scientific position, deaf alike to the clamorous cry of popular prejudice and to the slimy sneers of those who hate it for its worth. And while to-day, its militant band is small in numbers, like those who won at Marathon, it is great in courage, principle and resolution. Its enemies are many, but there cannot be a moment's doubt whose must be the victory or whose the future is.

That future is fast approaching and one or two good agitators in the field could garner the harvest that has long been ripening. The toil tortured workers who have filled the markets with California products are beginning to awake. They are beginning to wonder how it is, when from their labor calloused hands the warehouses of wealth have been filled unto bursting, that gaunt want should stalk so boldly in their midst. They are looking askance at those who say that labor unions have brought this about. They are beginning to suspect that those who cry "Jap!" "Jap!" are themselves guilty of enjoying the plunder that has been pilfered from them. In their minds the spark of revolt is beginning to smolder.

The California Socialist Labor Party which through all these days of storm and stress has held the fort, now sees bright days ahead. It is looking forward to the tour of August Gillhaus with confidence, resting assured that from it the greatest good must flow. The long black night is beginning to break and the first faint flush of the dawn is coloring the sky. Not long now and the sun will rise. And no Joshua can bid it halt.

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SOCIALIST VOTE IN THE UNITED STATES.

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|---|---|
| In 1888 | 2,068 |
| In 1892 | 21,157 |
| In 1896 | 36,564 |
| In 1900 | 34,191 |
| In 1904 | 34,172 |
| In 1908 | 14,237 |

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SATURDAY, MAY 1, 1909.

**Man is more than Constitutions; better rot beneath the sod,**
**Than be true to Church and State while we are doubly false to God!**
**—LOWELL.**

## THE POLICE SPY AT WORK IN FRANCE.

For once a nasty report concerning the European Labor Movement, and appearing in the Rep-Dem bourgeois press, is more likely true than false. Altogether probable are the Paris despatches to the effect that a riotous manifesto has been issued by a certain "Revolutionary Federation" of workingmen, "appealing to all workingmen to join in every form of violence" in order to overthrow existing society and establish a new order "exempt from all authority."

Anybody acquainted with the ways of Usurpation to discredit the Movement of the forces organizing to destroy it, must have expected, after the epoch-making recent strike of the Parisian Postal employes, something of the kind of the manifesto reported to have been issued. The thing was due; it has arrived on schedule time.

The strike of the Parisian Postal employes marked the turning of a long lane in many a matter concerning the Labor Movement. It denoted a long step taken in the enlightenment of a division of the proletariat that did not formerly look upon itself as proletarian. It had the effect of the "setting of bones" in one part of the anatomy of the working class. It had the further effect of promoting the "setting" of a number of other bones in other parts of the same anatomy, and to consolidate "settings" that a propaganda of years had already brought about. This was quite enough to send the shivers down the spine of bourgeoisdom, and to cause it to hasten to seek to explode the dangerous combination by means of their police spies, or agents-provocateurs. But worse happened than a mere "setting of bones" in the anatomy of hitherto wholly dislocated Giant Labor.

The Parisian Postal employes on strike gave evidence of being legitimate children of XXth Century civilization and experience. The firmness with which they put their feet down upon what in the French Movement is known as "sabotage," and here is beginning to be known as "Slummery" or "I-am-a-bum-ism," was, if anything, a more ominous sign to capitalist rule. It told the tale that the Movement had learned to distinguish between Revolution, on the one hand, and Felony or Blackguardism, on the other; between the freedom of legitimate democracy and the rowdyism of license; between the order that is led by the Intelligence, and the disorder that is taken in by Clowns.

So epoch-making a display by the Labor Movement of France in two important respects justified the expectation of some speedy agent-provocateur's counter-display. Dynamite bombs seem to have lost their charm for police-spies and their hirers in France. The manifesto, so fully reported from Paris, was preferred. It has all the ear-marks of its source—the very language to captivate unsettled brains, by captivating these human cripples, to cause the Movement to be judged by them; above all to furnish Usurpation with a pretext to "save society from anarchy."

The trick is stale. Still, the new method denotes progress. The bourgeois is becoming less barbarous. The trick is not as dangerous to life as the dynamite trick formerly in vogue.

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## THE MARK OF CAIN.

An illustrated paper publishes the picture of two men seated beside each other and intently reading. The two men have evidently grown grey, not with dissipation, but with thought. The lines on their faces, the shapes of their heads bespeak natural capacity that has not been allowed to go to weed. Altogether the picture may be considered a work of art—two strong intellects, drawing upon a vast fund of knowledge and experience, co-operating together in some common purpose.

Who are the two men?—George W. Wickersham the present Federal Attorney-General, and Frank B. Kellog, a special attorney for the United States. And what may the two be intent upon doing?

Are they intent upon uprooting some deep social evil, whose ramified roots require their combined legal acumen to trace and grip?—No!

Are they intent upon promoting some legal enactment, requiring a broad grasp of jurisprudence, whereby some of the many crying evils of the day may be redressed?—No!

Are they intent upon freeing society from some trammel that holds it back, and thus enable it to deploy its energies, multiply its forces and leap forward?—Not at all!

What, then, are these two intellectual colossi up to? O, disillusionment! The mental energies of the two men are bent upon the opposite—they are "consulting over the brief in the suit to DISSOLVE the Standard Oil Company"—in other words, they are scheming to turn the wheels of civilization back.

The law of social progress is to produce wealth in increasing abundance and with decreasing waste and toil. The seemingly impossible problem is the problem that faced the human race since its start. In the reaching of this goal the Standard Oil Company is the highest rung yet attained in the Jacob's ladder that is to connect man with the angels; that rung in the ladder has its serious defects; they are defects that come from the imperfection of the artisans themselves. The defects, however, are not inherent. They can be removed. The great effort of modern society is to remove the defect and save the thing itself. The blessings that the Standard Oil rung of the ladder of civilization is instinct with now go to waste; worse yet, they are turned to curses. The reason is obvious—their private ownership. The intellect of the Age is centered upon stripping the Standard Oil, together with the other uppermost rungs of the ladder, from the slime of their birth. To DISSOLVE the Standard Oil would be like killing the babe that is born because of the impurities it inevitably was born with. It is to plan to throw civilization upon its haunches.

Wickersham and Kellog, wasting their intellectual powers in the effort to DISSOLVE the Standard Oil instead of rendering it collective property, are, if they only knew it, pictorial representation of Standard Oilism—potentiality for good turned to evil.

Such is the curse that capitalism places upon its pets. It is the modern mark of Cain.

## S. P. AT WORK IN GREAT FALLS.

Under the above heading a correspondence is published elsewhere from Great Falls that comes in as a timely illustration of the peculiar relations existing between the guilds, misnamed Unions, that constitute the staple of the A. F. of L., and the so-called Socialist party.

That there is love and affection between the two bodies can not be denied. That, on the contrary, between the two other bodies—the Socialist Labor Party and the A. F. of L.—as bodies, there is little love lost can not be denied either. Superficially considered the contrast would make for the S. P. The political organization of Socialism must enjoy the confidence of Organized Labor: without that a political party of Socialism can not make real progress, leastwise can it fulfill its mission. It would, accordingly, seem that the S. P. has struck the right chord. 'Tis so in seeming only.

Such is the nature of the separate functions of the economic and the political Movement of Socialism, that, according as one looks from one side or the other one time the political, another time the economic appears to be the dominant factor. The point, long ago made by John Stuart Mill, is applicable to the case. If it requires 2 to be multiplied with 20 in order to produce 40, then 20 one moment, 2 another, will seem the dominant factor. The conclusion in either case is false. From the nature of the result expected both figures are of equal importance, seeing that they are both necessary; consequently, neither is dominant. Precisely so in the instance of the political and the economic wing of Socialism. Without the political the ship is prowless; without the economic it is sternless. It follows that the love and affection of an economic for a political Socialist body, is not, in itself, a determining circumstance. The determining circumstance must be looked for deeper. The determining circumstance is the posture of the political body that enlists the love and affection. If such posture is one that betrays Socialism then the love and affection reveals the reason for the same, and enables an accurate conclusion to be drawn as to the character of the bestower of the love and affection, and as to his conduct.

The correspondence from Great Falls furnishes a striking illustration, among scores of others, of what it is that the A. F. of L. loves and affects the S. P. for. It loves and affects the S. P. because the S. P. cultivates the anti-Socialistic spirit of the A. F. of L. The correspondence from Great Falls thereby gives in hand the key with which to unlock the secret of whether the A. F. of L. will support the S. P. It will not; it can not.

The Socialism in the S. P. is just enough to justify the A. F. of L. unto itself. For that very reason the A. F. of L. will remain shattered politically, scattering its forces among the capitalist parties, and bagged generally by the top capitalist one—leaving the S. P. jilted.

The election figures demonstrate the reasoning.

## THE CULT OF ASO-NEITH.

While no sane man will put implicit faith in the affidavits of any corporation involved in litigations, there, nevertheless, is a strong color of truth in the affidavits presented in court by the majority stockholders of L. Schepp & Co. in the suit brought against the corporation by their minority fellow stockholders.

A certain Mrs. Aso-Neith Cochran, described as "a priestess in a flowered wrapper," has established a cult which she named after herself—Aso-Neith. The principle of Aso-Neith is easily grasped. Everything, whether living or otherwise, has a vibratory system of its own. Likewise words and names. Consequently, if a thing that vibrates in a certain rhythm is coupled to a name that vibrates to a different rhythm no harmony is possible. Harmony is success; disharmony failure. The deductions from these principles are obvious:—the name of a man or woman should vibrate to the same rhythm; if a man or woman has a name whose vibrations are unsuited to his or her own vibratory system he or she will meet with failure, at any rate, they would not meet with the success corresponding to their vibratory powers. The thing to do under such circumstances is to adapt the name to the person.

The defendants in the L. Schepp & Co. suit set forth in their defence that the minority stockholders are Aso-Neith cranks. In proof thereof the defense cites a number of the plaintiffs and their adherents who changed their names because the priestess of Aso-Neith informed them they did not vibrate happily with the names they bore. "Louis" was charged to "Payne," "Bridget" to "Mercy," "Maude" to "Clarice," etc.

There is intrinsic evidence that the allegations of the defence are true. The same intrinsic evidence, however, points to the fact that the defendants themselves are all devout worshipers at the shrine of Aso-Neith; and, what is more, the intrinsic evidence goes far to justify the new cult, proving all its devotees—at least those now in court—as everything but cranks; indeed, proving them "level headed businessmen."

L Schepp & Co. are dealers in cocoanuts. Cocoanuts consist of two parts—the soft cocoanut pulp and the hard cocoanut shell. L. Schepp & Co. sold both. The vibratory rhythm of the thing cocoanut pulp being in harmony with its name, the name was preserved. On the other hand, the name cocoanut shell did not vibrate in harmony with the thing it named. Accordingly, obedient to the canons of the cult of Aso-Neith, the name was adjusted to the vibrations of the thing. The thing was ascertained to vibrate to the name of "pepper." Accordingly, it was ground and sold under that name. The effect was magic. It proved a vindication of Aso-Neith by actual test. The figures mentioned in the L. Schepp & Co. suit by the defendants themselves are long—none shorter than $20,000, several as long as $646,000.

If the plaintiffs in the L. Schepp & Co. suit actually changed their names—what more natural than that they should?—they did so, not as cranks, but as level headed businessmen. The proof of the Aso-Neith pudding can not be questioned. The vibratory rhythm of the name pepper proved phenomenally harmonious with the thing, ground cocoanut shell. The whole L. Schepp & Co. concern actually rendered cult to Aso-Neith in one respect. By what process of reasoning can those be termed cranks who carry the Aso-Neith theory to its logical finale, and modulate their names according to the vibrations of their bodies?

The court should order the defence stricken out. Aso-Neithism is not crankism. It is a widely observed cult. Not a level headed and successful businessman but is a devout sincere devotee of Aso-Neith.

**The New York Labor News Company is the literary agency of the Socialist Labor Party. It prints nothing but sound Socialist literature.**

## "MORAL PRINCIPLES."

The ministers engaged in the work of closing the saloons on Sunday by law seem to have forgotten their text.

What is the favorite language with these reverend gentlemen when they orate upon the wrongfulness of Socialism? Some of them, but very few, venture into the deep water of economics. Most of them are too cautious to take any such risks. With them the language is in the nature of the plea that lawyers call of confession and avoidance. "Socialism is ideal," say they; "it is very beautiful; but it is a high moral principle; but moral principles are not clubbed into men by laws; moral principles must be preached till they permeate society; give up arousing the animosities engendered by partisan warfare; educate public opinion; public opinion can be relied upon, it is the only way to bring about Socialism." Such is their theory of propaganda in a matter involving "high moral principle."

Can it be that these reverend sirs don't mean what they now say when they claim the crusade they are engaged in to close the saloons on Sundays is a movement that involves a "high moral principle"? If they do mean what they now say on this subject how come they to strain for legislation, the effect of which would be "to club a high moral principle into men with the club of laws"? Why do they not confine themselves "to preaching the moral principle" until it permeates society"? Why do they incur the evils of "arousing the animosities engendered by partisan warfare"? Why do they not "educate public opinion" and rely upon it to close the saloons on Sundays? Why one measure for one "moral principle" and another measure for another "moral principle"?

Either the reverend worthies, who are advocating a political crusade to bring about legislation that will close the saloons on Sundays, take no stock in their claim about aiming at "a high moral principle" and are in the fight only for the financial principle of shutting the doors of what they consider to be their Sunday competitors—either that, or, when the gentlemen advise Socialists to "permeate," instead of to organize for expressly bouncing purposes, what the gentlemen aim at is to seek to lead Socialism into the ground.

## MAY DAY.

By H. L., San Francisco.

The first of May
Is holiday
For Labor
The world over.

The hammer's clang
Ceased as it rang
To April's
Dying sunset.

The whirring wheel
Of glittering steel
Stopped dead,
And silent fell;

Wide opened doors
Of shops and stores
And toilers
Crept from bondage;

Scarce born blithe May
When quick fled they
The pavements
Of the city,

As in a dream
O'er field and stream
They wander,
Laughing, singing.

Like men accurst
With burning thirst
They drink in
Nature's beauties,

The dome of blue
The grass' green hue
They marvel,
And softly wonder.

The sun sinks low,
And with step slow,
Homeward turn
They to the city.

Their galling chain
And gyves of pain
A brief day
They had fled,

And on the morrow
Their burden of sorrow
They'll shoulder
Bitter and grim,

But not the same
Their garb of shame
And bondage
Will be worn—

For whirring wheel
And banner of steel
Sing loud
This lesson to them:

"The anvil is rust
The wheel is dust
If labor
From them is taken.

"Only your chain
And gyves of pain
Have you to
Loose or retain.

"Unite! Unite!
To the knife, fight!
A world
Hangs in the balance."

## THE CHICAGO AND ST. LOUIS ELECTIONS

Official and complete returns, now finally in, of the municipal elections held in St. Louis and Chicago on the 6th of this month, are not light straws, they are stout beams pointing the direction of the current with the Socialist party.

The Socialist party has all along maintained that its policy was the correct one in that it "enlisted the sympathy of the Unions," and proudly did it point to its vote in proof of the pudding. The facts and figures furnished by Chicago and St. Louis during the last five years are appropriate commentaries upon the S. P. position.

In Chicago, the S. P. vote in 1904 was 47,743; in 1908 the vote dropped to 18,842, a loss of 29,101, or be it a loss of nearly 61 per cent.; this year the vote dropped still lower: it came down to 12,672—6,170 less than last year and a record loss of 35,071, compared with 1904—this in the second largest industrial centre of the land.

In St. Louis the figures tell substantially the same tale. In 1904 the S. P. vote was 5,168; in 1908 the vote dropped to 4,900, a loss of 268 votes; this year the vote for the head of the ticket fell still lower: it came down to 2,986—a loss of 2,182, or more than 42 per cent. compared with 1904—this in the fourth largest industrial center of the land.

What these figures denote is something more, than a drop. Read by the light of similarly declining figures in most all the industrial centers of the land, beginning with New York, the figures denote an established law of droppage. Seeing that these two latest droppages happen in the second and fourth largest of our cities, it is not a droppage merely that one faces, nor yet the law of the droppage only; it is, above all, the cause of the droppage that is thrown upon the canvas. The figures tell unerringly what The People has long been claiming, to wit, that the sympathy, which the S. P. pretends it enjoys with the working class, is not the sympathy that one entertains for him whom he respects, but is the kind of "sympathy" one entertains for the traitor to his own colors whom one uses and—despises.

The St. Louis election, however, furnishes, besides, a timely and complementary batch of facts. Hitherto, when the acts of S. P. political corruption, dicker and deal with capitalist parties were pitchforked by The People, and the occasions therefor were not a few, the ready dodge, just so soon as affectation of doubt could stead no longer, was: "Why, that happened in a small city of no consequence"; or, "The men who did so were raw recruits and did not yet know better." The dodge "will not wash" with St. Louis. At the late municipal election in St. Louis, two candidates on the S. P. ticket—Emil Simon and Owen Miller—figured simultaneously as capitalist candidates. The former appeared on the Republican, besides the S. P. ticket; the latter shone conspicuous on both the Republican and the Democratic tickets, besides the S. P.

St. Louis is the fourth largest city in the United States—no "out of the way little place." The S. P. organization in St. Louis is as old as the oldest, the city having been the seat of the first S. P. National Executive Committee, besides being the residential town of the illustrious G. A. Hoehn, whom his fellow partyman Victor L. Berger conclusively proved guilty of having enlisted as a deputy marshal against the striking trolleymen at the time.

The Chicago and St. Louis municipal elections are stout beams that unmistakably denote the direction whither the S. P. stream is drifting—and whither S. P. policy was bound to lead to.

In the study of the tissues of the body, the process of staining is often resorted to in order to bring out in sharp contrast the various details of structure. Of the nature of such a contrast, without even the trouble of staining are the following two facts: 1—On the 19th of this month two Brooklyn children, of 14 and 15 respectively, testified against their employer that he worked them in his dry goods store in violation of the child labor laws. 2—On the same day, a resident of the same city was taken to the hospital suffering from a complete lapse of memory and the powers of speech, by reason of his having been on his feet and without food incessantly for a whole week, in the vain search for employment. Merciless exploitation of tender babes, adult manhood prevented from working—such is the structure of present day society.

# A MAY DAY CALL!

By E. S. L., New York.

Labor's holiday, the first of May, is a signal event in the annals of the workers' movement. How the word "Labor" grates upon the enemy's ear! May Day! Aye, May Day! Pass the word along. It is the international holiday of the enlightened working class; it heralds the toiler's coming into his birthright.

Who shrinks in terror when "Labor" is spoken? The working class? Never! We have no need of fear. We are of the army of Labor; we live by it and sustain a world. We are not the shirkers. It is the idlers, the tyrants, the craven capitalist coterie, who are the croakers. They dread the reign of Labor. And well they may. In the advancing hosts of the proletariat, they read the command: "Go to work!" Hence their fulminations.

But shall we be entrapped and alarmed by their frenzy? Shall we heed their cry of "slavery," "despotism," and "confiscation" when flung at our ranks? Are we not aware of the intent and purpose of their play?

Who but the master class are the enslavers, the despots and the usurpers? Too well do we know the humiliation and oppression suffered at their hands. What means the intimidation practised over us; what signify the threats to close the industries if we don't obey their behests? These things mean that they are GOVERNING us. THEY are the RULERS; WE are the RULED. How then dare they charge us with desiring to foist dictatorship!

The shrieks of the doomed dummies shall not swerve us. We will on with our celebration and demonstration. Why should not we? Reflect! We are the builders of empire. We lay the rails; we melt the metal; we dig the ore. We, the working class, till the fields, plow the waves, and tunnel the rivers and mountains; we build the splendid habitations and produce the riches and raiment. Yet none of this is for ourselves. All the wealth we produce passes into the pockets of a privileged class. But this shall not be forever. We know that a new day can be made to dawn, and we are enlisted in the work.

Sound the tocsin far and wide: Private possession spells private profit. Profit and poverty go hand in hand; the problem of life becomes a speculation; chaos reigns; nothing is certain but uncertainty. Evil stalks abroad; crime and lawlessness follow in its wake; insecurity breeds dishonesty, and a world of social impurities are stirred up in the cauldron. "Every man for himself and the Devil take the hindmost," is the mad motto of Profit. How, under such conditions, can righteousness flourish?

Private control of man's necessities must be abolished; the profit system must be overthrown, and mankind be given a chance to live. The Socialist Army, the columns of the class conscious Labor Movement, are sworn to accomplish it.

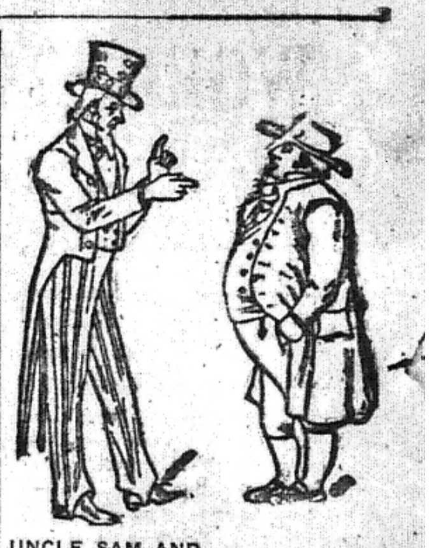
Arise, ye sons of toil, and proclaim the Labor Republic! Whomever else the words may frighten, they have no terrors for us! Our's is a mission of peace and plenty. No man shall be another's slave!

Onward to proletarian triumph. Let the hammers clang out in the May Day festival. Let us sing; let us dance; let us unite in world-wide brotherhood and proclaim the redemption of man!

The nine Philadelphia naval officers who now face courts martial for daring to criticize and suggest improvements to the Navy department have but themselves to blame. Were they not aware that the men at the head of this nation are men of "genius" and "brains"? How can genius allow itself to be criticized?

A $50,000 donation by the Sultan of Turkey to the theological students of Constantinople is stinginess personified. The virtual overthrow of the Turkish Constitution has been pre-eminently the work of the Moslem priesthood. And the Ulemas have followed up the "good work" with proclamations pronouncing disobedience to the new rule "treason." Only $50,000 for all that is bottomless stinginess, seeing that the gratitude from which the donation flows is equally bottomless.

It is a telling blow between the eyes that the Paris costumers give the American ruling class when they charge that it is upon the fertile soil supplied by the immunity of rich Americans that smuggling has thrived to its present stupendous height, over $20,000,000 worth of the business now being admittedly done in a year. It is the immunity of the rich American in every direction that has turned society into one sink of corruption.



## UNCLE SAM AND BROTHER JONATHAN.

Brother Jonathan—I have discovered a flaw in Socialism.

Uncle Sam—I am all ears: let me hear it.

B. J. Does not Socialist philosophy teach that the machine does away with skill?

U. S.—Yes.

B. J.—Where no machine is used and the worker himself manages his tools he must be equipped with skill, experience, a practical hand and eye, and often with physical strength? Is it not so?

U. S.—Exactly.

B. J.—The moment a machine is introduced into his trade, it does away to some extent with all these qualities—skill, experience, practical hand, eye, etc.?

U. S.—Most assuredly.

B. J.—And the more the machine is perfected the more it does away with all these qualities?

U. S.—Certainly.

B. J.—And as this process goes on we may look to the time when all those qualities may be essentially unnecessary, the pressing of a button being able to produce all that is wanted?

U. S.—You got it straight.

B. J.—This being thus, I find this flaw in Socialist teachings—

U. S. puts both hands to his ears.

B. J.—Socialism claims that labor produces all wealth; that the increased wealth produced by machinery is not given to labor, and that labor should have it all. Now, then, in view of the fact that labor does less and less work, exerts less and less skill, needs less and less vigor, experience, and so forth, I claim that Socialism is wrong to wants that all the benefits of increased wealth brought on by machinery should fall to labor. What have you to say against that?

U. S. (taking down his hands)—Now, stand firm because I am going to throw you—that is, your argument—heels over head.

B. J. spreads out his legs and braces himself up.

B. J.—What produces the machine?

B. J.—Why—er—hem.

U. S.—Labor, intellectual labor. With here and there an exception, all the inventors, from Watts and Eli Whitney down to John Breslin, have died poor. Their invention was stolen by the capitalist class. You know that?

B. J.—Yes, that's true.

U. S.—Again. Granted that skill, etc., is more and more absorbed into the machine and rendered unnecessary in the workingman; still, whatever skill, experience or labor is yet left necessary is exercised by whom—the worker or the capitalist?

B. J.—The worker.

U. S.—The worker may exercise less skill, but the capitalist exercises none whatever; the same as before he is and remains an idler.

B. J.—Hem, yes.

U. S.—Who is entitled to the wealth that comes out of the machine—the idler, i. e., the capitalist, or he who does whatever work is needed to produce?

B. J.—The worker—hem—of course.

U. S.—You begin to look smashed. Now, to the last point. Suppose machinery has been so perfected that all the wealth one can want can be produced by the touching of buttons and that the idle, lazy, Seely-dinner-giving capitalists would be willing to do that much work, would it follow that the class which produced the machine but does not own it—it having been stolen from it by capitalists—should starve because its work has become wholly superfluous, and that the class that did not produce the machine should enjoy it because it holds that stolen property?

B. J.—That were wrong, indeed.

U. S.—Socialism maintains that the class that does the work should enjoy the fruits.

B. J.—I begin to see.

U. S.—So, then, if you want to be consistent and deny to the worker the increase of wealth because of the diminished skill he needs, you must also deny that increase and all wealth to the capitalists, who exercise no skill or productive work whatever.

B. J.—I yield! I am overthrown.

# WORDS TO BE WEIGHED

## Addressed to the Revolutionary Proletariat of America, by Charles A. and Olive M. Johnson

Fruitvale, Calif., April 13, 1909.
Editor Daily People, New York City.

Dear Comrade:—The enclosed letter is being sent by the undersigned to the entire revolutionary press in the country.

We hope that it will meet with your approval and that you will print the same in The People.

Yours fraternally,
CHARLES A. JOHNSON,
OLIVE M. JOHNSON.

An Open Letter to the Revolutionary Proletariat of America.

Greeting:—

This letter is addressed to those who are, and perhaps for years have been, engaged in the revolutionary agitation and education in this country.

As we stand aside and take a resume of the present situation in the Labor Movement, there are undoubtedly those who feel disheartened and who feel that the battle for the emancipation of the working class is a hopeless battle. Indeed, it would be a strange tribute to human endurance if it was not so. Within the Movement there is strife, hatred, discord, treachery, baseness, personal ambitions, ignorance and sentimental stupidity, and the working class at large often appear as if they were in a state of hopeless lethargy, and slavish submissiveness.

The election returns of 1908 were probably startling to those within the Socialist Movement who drew their conclusion from superficial observations. It might well be termed a sorrowful spectacle that the working class, in spite of a disastrous panic, in spite of shut-downs, lowering of wages and miserable conditions in general should march in an overwhelming majority to the polls and vote, in the fourth successive presidential election and after twelve years of continual power, for the representatives of the Republican party. And this took place too, in the face of a redoubled and energetic Socialist agitation and the ultra radical position and tremendous effort of the Democratic party, supplemented by the influence of Gompers and his American Federation.

Apparently, indeed, the working class stands shattered and awed before the Plutocratic Altar.

But these are only observations taken from the surface. A little prying into underlying economic causes cannot fail to reveal a more cheerful picture. The working class is neither shattered nor awed. The election returns have simply proven that no amount of bombastic phraseology will induce the American working class to jump from the frying pan into the fire. Steady conservatism yet possesses the grandeur of a mighty river that flows obedient in the ancient pathway. Scatterbrained radicalism when broken loose has all the terror of a conflagration. The Democratic party is shattered because the middle class that it represents is hopelessly shattered economically. It possesses neither the power to attract nor to threaten and be obeyed. So the working class voted for Taft because he represents the class that controls industry, the class that has the power and openly avows that it will use its power to throw the majority of the working class into involuntary idleness followed by starvation and misery if the Republican party is ousted at the polls.

Only the Socialist Movement possesses the power to oppose the plutocratic class and its prey. But even the Socialist vote fell off at the last election in almost every important industrial center. Yet we Socialists ought to know that it is the industrial centers that must carry the movement to success. If we are revolutionists, in deed as well as in words, we should not fail to take to heart the lesson that the last election has taught. A socialist party can not capture the working class with bombastic phraseology or momentary enthusiasm. It can not gain sound and lasting adherents by a promise of political victory only. A political victory for any party is a sham as long as the class it opposes holds the economic power. While the Taft class holds the economic power and nothing is done by the Socialists to secure that economic power, so long will the working class instinctively vote for the Tafts because they know and feel that the Taft class can and will throw them out of employment and hence make the political victory a flat defeat. A socialist party can enforce its victory at the polls only when it is prepared to take and hold the industries the day after election day. Then only is the working class in a position to laugh at the capitalists' threat to shut down industry. Then only has the Socialist Movement secured, not only the ear and approval of the workers, but also their real support on election day, and the day after. But to avoid such a, for capitalism, disastrous unification of the working class the representatives, hirelings, and servants of capitalism are straining every nerve and employing every stratagem.

There is not a force in capitalist society that is not at war with the Socialist Movement. The Socialists continually use the phrase, "the class struggle." By the class struggle we must not only understand the economic battle that rages between the capitalists and the proletariat. The intellectual battle is as fierce. Capitalism recognizes in the Socialist Movement its only and real foe. Some blindly hate, others shrewdly carry on the battle. The inquisition methods of a class in power to deal with rebellious subjects is absolute. There is no better and more effective method to shatter the revolutionary propaganda than by the injection of psychological poison into it. If the ideas of the working class in general, and of the propagandist in particular, are shattered the organization will remain divided. Keep the organization divided and the revolution is averted, and Capitalism triumphs.

Anarchism, it has been well said, is the most effective weapon with which to fight Socialism. No one exactly seems to know what Anarchism means, not even its adherents. No two of them ever agree upon a single subject. But just therein lies its effectiveness as an antidote to Socialism. The mentality of every one over whom Anarchy acquires an influence, becomes hopelessly shattered. Anarchy is error personified, and error is so many sided that it always has something new for each comer. Anarchism is distorted individualism, and is the deformed child of capitalism, which is the highest form of social individualism. It has ever been Socialism's greatest foe. In earliest days of Socialist propaganda, in the days of Marx and Engels the Anarchistic elements had to be contended with. Then as now they parroted Socialist phraseology and masqueraded under the name of Socialism. So ridiculously outlandish were the ideas propagated in the name of Socialism that the Socialists themselves actually became ashamed to bear the name. For this reason only was the first International Socialist Organization launched under the name of the Communist League. But so far from being discouraged by this caricature of Socialism, the scientific Socialists continued their agitation, and in time raised the movement internationally above the stigma thrown upon it by Anarchists and muddleheaded sentimentalists.

In America to-day, it is apparent, that the movement is passing through just such a stage. Its foes are straining every nerve to quash it. But our momentary disadvantage will in the end bring us victory. Error is manifold, it scatters and ever scatters, it breaks into so many fluttering parts that for a time it is capable of entirely filling the public eye. But truth is one, and though it often appears entirely overwhelmed by the magnitude of error, yet by the very fact that it is one, it unites and becomes compact. It is a solid, that is able to pierce through error. Its solidity is a force that is bound to conquer.

Let us ask ourselves: Is our position scientifically correct? Is the future Socialist Republic a scientific possibility? Is it a logical outgrowth of human evolution? If this is so, and if we claim the name of Social scientists and revolutionists upon that fact we must stand, and no matter what odds are against us there we must remain until the end.

We shall not enter into the logic of the future Socialist Republic. We address Socialists and to them it must be a fact. Standing upon this scientific fact, it matters not how near or how far its goal lies, the revolutionists must continue the struggle to reach it.

When Columbus set sail westward to find a passage to the Indies he struck out into the unknown terrors of the Atlantic confident of success. He stood upon the scientific principle that the earth was round and hence he knew beyond all doubt that land must be reached westward. Oceans raged, storms ravaged, days expanded into weeks, the crew grumbled, and mutinied but Columbus never faltered. He proceeded onward and onward still, as he knew that land must eventually be reached, for the fact remained still that the earth was round. Columbus, undaunted, among the raging seas and his faltering men, is probably the finest figure in all history for the revolutionists to emulate. We stand to-day among social forces, surrounded by the ignorance of our own class; but still undaunted, still sure of victory for we stand upon a scientific fact that assures victory.

But the recruit who enlists in the revolutionary army, with intention to stay there to the finish must realize the magnitude of the struggle, or his intentions will soon waver. Socialism is not a beauteous idea that only requires to be demonstrated to take hold of the human mind, and conquer a waiting world. The Socialist with that idea may as well step out of the movement at once, as it is only a matter of time until he will lie down, discouraged. Socialism means the complete overthrow of social institutions, grafted upon the human mind and the social body, for centuries upon centuries. It does not mean the change only of some essential institutions of capitalism. It means the complete overthrow of the economic, political and social institutions that have governed the human race since the very beginning of the historic period. Not until this is fully realized does the Socialist realize the magnitude of his aims.

The first human society was based upon kinship. Political society became a necessity only in class society. A political society based on territory and property was one of humanity's great inventions. It took the human race several centuries to work it out. The early histories of Greece and Rome are but a recital of the struggles it took to establish political society. The Roman contribution to civilization consisted in working out the great principles of political organization and centralized government. From that time on advanced human society has been political. The history of the advanced nations has been the history of the workings of political governments of various kinds and orders until to-day, under American Capitalism, it presents almost perfection. It is necessary for us to recognize the bitterness of this long struggle, the mental energy it has cost, the physical contests it has engendered, and the blood that has flowed in its cause. Then only can we fully realize the hold these institutions must have upon the human mind. And it is this fundamental principle of society that Socialism is arrayed against. It is the world's second fundamental revolution we are facing. There have been revolutions in history, but they have been revolutions of class against class and have constituted only a change of masters. There was the change from ancient mastery and chattel slavery to feudalism and serfdom, from Feudalism and serfdom to Capitalism and wage slavery. But under each system the essential institutions of political society, private property in the means of life, and the mastery of one class over another have remained intact. It is these fundamentals that Socialism aims to overthrow. It is accordingly arrayed against all the passions, prejudices, customs, ideas, and institutions that have governed the human race since the very time that written history commenced. When the revolutionist fully recognizes this fact then he must know that it is a Hercules labor, not a sporting game that he is engaged in. But the magnitude of an undertaking only spurs the energies of the sincere, and earnest laborer.

That a change in society is absolutely necessary is being recognized to-day by any number of people. The power of a few great capitalists is becoming so gigantic as to threaten the system itself. Few people but the most bigoted are now afraid of the word Socialism. But the idea of Socialism is being perverted by capitalist-minded people into Government Ownership and State Socialism. Such "Socialism" would by the very nature of things retain the features of wage slavery, and the political government of oppression. Such Socialism would be beneficial to many capitalists who are afforded no protection on the economic field in the present days when a simple millionaire counts for little on the great industrial competitive field. Government ownership with continued class rule and wage slavery is the ideal dream of many a capitalist-minded would-be revolutionist. It would be the ideal perfection, indeed, of political society supplemented by centralized economic power. This would be a middle class "Socialist revolution" that would not touch the foundation of modern society.

A few years ago it very much looked as if, should the workers' Socialist revolution miscarry, it would be perverted into this channel. But, in late years there has sprung into existence such gigantic social economic forces that it appears ever more plainly that the political state has outlived its usefulness in history. The future economic state is looming clearly upon the social horizon. Even within the capitalist world the economic state shows signs of asserting its supremacy over the political. The economic masters are, and have ever been, the political masters. But the modern economic kings are threatening to overrule their own political state. The economic forces are becoming too gigantic for political control. The political forces are becoming puny in comparison because the political state, even though thoroughly capitalistic, is hampered in its actions by the conflicting interests of the capitalists of the lower strata. Hence the political state, though subservient to capitalism, stands in the way of ultra capitalist development. Therefore it is that we witness the spectacle of a struggle, in several instances between the country's greatest financiers and captains of industry, on the one hand, and the political government of the country on the other. It is the self-assertion within capitalism of the future economic state. It is the breaking loose of social economic forces too gigantic to be confined in the narrow bounds of past ages. The days of the political state are numbered. It has outlived its usefulness. It stands in the way of progress. The economic state is the society of the future. But the victory of the great industrial lords would mean a slavery worse than the world has ever experienced. That would mean the ideal total mastery of the richest, most powerful, most absolute oligarchy the world has yet known. Puny in comparison would be the power of modern Russia!

But absolute slavery is not the only child with which the future is pregnant. It carries economic freedom also; and but one of these offsprings can live. Against the Militant Capitalist stands the Militant Proletariat. If progress is to continue unbroken the future state must be a Workers' Industrial Republic.

While the struggle between the capitalist class and the working class is necessarily a class struggle, the victory can not be a class victory, at least it will be a class victory only temporarily, only in the moment of triumph. The moment the revolutionary program is carried out the class feature disappears. The future state will NOT be a WORKING CLASS REPUBLIC, it MUST BE a Workers' Republic. The Socialist demand is that all the people shall become useful producers. Every class that so far has overpowered and succeeded a previous ruling class has been able to do so because its economic possessions have increased. It has become economically powerful enough to overcome the class that was. The present revolutionary class, viz., the working class, is growing poorer every day. It practically possesses no economic goods. Consequently it is plain that it has no wealth to base economic mastery and power upon. It therefore can never become an economically ruling class. Without economic mastery political mastery would become a mere sham. There is no class below the working class for it to exploit. What then should it do with political mastery if it had it? Political government, we Socialists know full well, is only a committee of the ruling class to oppress the exploited class. But when the working class cannot in the nature of things become a ruling class, and cannot, because of physical impossibility, create a class to exploit, political government must of necessity disappear because its functions have disappeared.

But the workers' Republic must have a solid economic basis if it is not to be a mere dream of the agitator. This economic basis exists in spite of the increasing poverty of the working class. It is the PUBLIC OWNERSHIP OF THE MEANS OF PRODUCTION UPON WHICH THE FUTURE REPUBLIC MUST BE BASED. These means are the property, to-day of the capitalist class. All the trappings of the modern political government exist, wholly and solely, to protect this right of property. It is conceded as a right of citizenship to agitate for any change in the political government. The progress of civilization has granted that right even to the humblest. But a political victory if ever so complete would never, could never, establish the Socialist Republic.

If we claim the name of Revolutionists our duty above all things is to realize the situation. If the Socialists swept the country from coast to coast in the political battle in November, but utterly ignored the economic organization and hence left the capitalists absolute masters of the means of production, the capitalists would retain the power, and we revolutionists should know that they would not hesitate to use it, of shutting down every industry the day after election, cause unimaginable disaster and starve the voters into humblest submission before the fourth day of March. It is idle phraseology and stupid cant to declaim that the capitalists would not dare to do so, or that in such a case the workers would rise in bloody rebellion. With all the resources in the hands of the capitalists where would the workers be? With all the resources in the hands of the capitalists they would have plenty of hirelings to do their bidding. Hungry, starved, ragged, unorganized workers, though ever so brave, can only become sacrificial victims in a cause that will sooner or later be completely routed. No true revolutionist has a moral right to invite, by word or deed, such a disaster. Only muddleheads, rattlebrained Anarchists, and unprincipled adventurers dare to do so! The clear headed revolutionist sees a road to triumph! Behind the political victory must be the organized workers' industrial force!

Though the workers are dispossessed they are de facto the only economic power. They OWN NO WEALTH, but they PRODUCE ALL WEALTH. They OWN NO MEANS OF PRODUCTION, but they OPERATE ALL THE MEANS OF PRODUCTION. They CONTROL NO ECONOMIC FORCES by word or vote, but they control them all by the giant force of their labor. The future Republic must be an economic or Industrial Republic, not a political Republic. The workers have nothing to build political supremacy upon; but, they are de facto the only economic and industrial power in the world to-day. The conclusion is self-evident, and to the mind of the Socialist should be perfectly clear. It is upon the economic or industrial field that the workers must be organized in order to carry out the program of the Socialist Republic. With an organization in shop and factory, an organization surrounding the economic powers of the nation the workers will have in their hands the economic power that must form the necessary basis of the future Republic. With such an organization to back up the indispensable political victory the workers can laugh at the capitalists' threat to shut up shop. If the capitalists from their downtown offices or European castles should send out the mandate to close down industry the workers themselves WHO ARE ON THE SPOT can easily out-mandate the capitalists and shut them out. With a working class organization representing the industries of the nation the workers themselves would take charge of industry. In that moment the Industrial State would supersede the Political. Washington politicians might rage but it would be impotent rage, for the nation's capital would be where the Industrial Representatives were assembled. They would hold the economic power which is the only real power.

But the question that most concerns the Socialist to-day is to educate the working class to an understanding of this position. The mental revolution must precede the physical.

All true Socialists hailed the advent of the I. W. W. The revolutionary forces were amalgamating within its folds and it looked for a moment as if Socialist unity of action would be accomplished by the force of logic. All Socialists recognized, more or less clearly, in the I. W. W. the necessary nucleus of the future Industrial Republic. Personal prejudices for a time cleared away and it looked most favorable for a speedy comprehension of revolutionary precepts. But the struggle the I. W. W. passed through during its short existence and the fiasco it now presents demonstrate one point beyond all doubt. A Revolutionary Industrial Union cannot be organized with an uneducated, conservative, or simply rebelliously discontented proletariat. The hope of the Revolutionists in the I. W. W. was to get the workers into touch with the Movement and then to educate them. It proved a complete failure as in the nature of things it had to fail. The leaders of the American Federation can control the membership and run it to the tune of bossism, because the Federation is organized upon a capitalistic basis and the ring controls the masses after the order of a class government. But the Industrial Union must be democratic in its essence. If a nucleus of revolutionists attempt to control the Union it becomes bossism even if that control is in the direction of good. The end does not, cannot, justify the means because any semblance of bossism paralyzes the very purpose of the organization. On the other hand if the organization remains democratic, if the control of affairs is entirely given over to an uneducated, conservative mass it loses at once its revolutionary purpose and character. The very aim and object of the organization is defeated. THE ONLY ALTERNATIVE REMAINS THAT THE WAGE WORKERS MUST BE EDUCATED IN SOCIALISM BEFORE THEY CAN BE ORGANIZED UPON INDUSTRIAL LINES. The revolution cannot be cheated into becoming Socialist. The task before the Socialists is gigantic but it is the only road open. Those who have personal ambitions in the Movement do not like this task. Results are too slow. They are ever hatching schemes to capture the proletariat en masse. And when their schemes fail they either blame the Revolutionists for having spoken the whole truth and having scared the timid away, or they fly off at a tangent and blame the entire proletariat for lethargy, stupidity, etc. They themselves oftenest look for plums in the camp of the capitalist parties.

One thing has in these years of experience become plain to us, THE REVOLUTIONARY POLITICAL ORGANIZATION MUST PRECEDE THE ECONOMIC. The economic organization must have numbers. It cannot exist without them. The political organization on the other hand can be perfectly alive and splendidly fulfill its educational purposes with a small membership. Its vitality does not depend upon numbers but rests upon the soundness of its membership Herein lies the secret, so incomprehensible to many people of the extraordinary vitality of the S. L. P. in spite of the smallness of its membership.

Political society presupposes, even if it does not wholly guarantee, to its citizens the right to agitate for changes within itself. Yes, even by the precedent of the Declaration of Independence and the American Revolution to agitate for its overthrow. It is by political agitation therefore that we must and can reach the masses. But that Socialist party does not deserve the name that carries on this agitation with sensational and bombastic phraseology, and that depends on this to arouse momentary enthusiasm to catch voters only. That it is poor stuff, even to catch voters with, was certainly proven at the last election. But in stages of extremity in a country, it may arouse popular anger and outbreaks of rebellion; but such movements are not revolutionary and if they ever become so it is only after years of protracted and disastrous struggle. The Paris Commune and the rebellions in various parts of Russia of late are examples of such outbreak of spontaneous anger without the knowledge or power to carry them to a successful issue. The true revolutionist of to-day must be a political agitator. But every effort in his political agitation must be in the direction of educating the workers to come together in an economic, industrial organization through which they can take and hold the means of production. The day that enough workers have knowledge enough to form and maintain such an organization, they will not waste their time debating the question whether the strike and boycott are the proper weapons by which to get "something now." They will make but one strike: the strike at the polls that abolishes capitalism; and only one boycott, the boycott of the capitalists' profits.

The masses must incline towards Socialism before it is possible to accomplish the revolution; but he who is not prepared to stand with an insignificant minority almost to its day of triumph may as well at once abandon the Standard. The champions of truth and justice have ever been in the small minority.

Of all the comical people that fasten upon the movement the most comical are they who attempt with mathematical precision to figure out the day of the advent of the Co-Operative Commonwealth. Say they: "There are so many Socialists in this country to-day. There are so many people. Every Socialist surely can make a Socialist a year. That will make twice as many Socialists next year, four times as many the following year, and eight times as many the year after, etc. At this ratio all the people will be Socialists in the year nineteen hundred and so and so." To convert one Socialist a year might seem reasonably small enough as the result of any Socialist's efforts; but no revolutionary movement ever progresses according to such mathematical rules. It is ever a fact that only a few people at any time can see much further than the entire mass. These will have to stand practically alone as teachers and agitators till the day the mass is ready to move. They are the laborers on the revolutionary field. The Socialist agitator has to hold up to masses the mirror of their own ignorance, slavishness, misery and lack of class-consciousness; to show the abuses of the capitalist system and the uselessness of the capitalist class. That is the manner in which the revolutionary field is plowed and harrowed and prepared. Then he scatters his seed. That is done by means of constructive speeches and literature that teaches the Socialist philosophy and points out the methods of class-conscious organization. These seeds have to take root and grow and ripen. They do so, not a few at the time or by mathematical ratio. But during a long season of dark and dreary days they lie entirely hidden in the soil. As it takes rain and sunshine for seed to sprout so it is only by the workings of the capitalist system that demonstrate times out of number the truth of the Socialist's teachings that will make the revolutionary seed sprout in the workers mind. When it has grown and ripened and if the Socialist educator has done his work well and allowed no weeds to strike root, the harvest will be glorious and the fruit will be the Socialist Republic.

We have addressed these lines to all American revolutionists because we recognize that with all the odds that are against the Socialist Movement at this time it is necessary for all true revolutionists to make attempts to recognize each other, to reach a better understanding, and to draw closer together. We recognize, too, that no party bonds confine the revolutionists at this time. Attempts have been made towards unity. But no number of resolutions is going to draw those together whom principles and tactics separate. Conversely do we hold that no party names, or stupid prejudices are going in the long run, to keep those apart whom principle and tactics and knowledge unite. If the revolutionists fairly and squarely face the present situation without indulging in false hopes, or dreaming of victories that cannot be accomplished, they will far sooner learn to understand themselves and the Movement. They will then learn as easily to recognize each other as to scent the foe that fastens upon the Movement. It is the supreme duty of the revolutionists in this hour to recognize each other and draw their forces into close contact.

We hope that you will give these lines your most serious consideration. We hope you will realize that at this stage of the movement it is as criminal to become a laggard as to remain an uninformed sentimentalist. We hope you will weigh and consider the merits of the movement, and realize that it is worth the best that is in you, and that the best is none too good for the greatest movement of all ages.

We remain yours for a speedy victory of the American Socialist Revolution,

C. A. Johnson,
Olive M. Johnson.

Fruitvale, Calif.

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# SOME MAY DAYS IN HISTORY

## REGISTERING EVER GREATER HEIGHTS TO WHICH THE HUMAN RACE IS CARRIED.

It was Oliver Wendell Holmes who made the profound observation that in order rightly to determine a man's attitude it is not only necessary to note where he stands at present. One must also see where he stood at such and such times in the past, and then, "striking the arc" of the person's motion, determine whether it be really progress or no, and whither it rightly tends.

To him who in the fray of capitalism, finds the blows heavy, and thinks the issue doubtful, the application of the same method to the course of human progress across the centuries opens a spring at which he can drink deep of hope and courage for the future. Like the troubled sea, man's history has had its wave-crests and its hollows; but each crest has lapped a higher mark than its predecessors, and rarely has a hollow subsided so low as to be lower than the troughs which went before. "Striking our arc," then, across the seething crests of these world waves, we can trace unmistakeably the character of our centuries-long march. It spells Progress, and the Co-operative Commonwealth.

The First of May, 1215, was very near the summit of one of these wave crests. The then state of the working class of the land of England can well be surmised when it is known that even the barons, the mighty of the kingdom, were in terror of their lives and dwellings. King John, whom even a British writer like Dickens calls a miserable brute, and of whom it has been said that hell itself was fouler for his presence there, was then upon the throne. Greedy, licentious, cruel, and withal an arrant coward, his only objects in life seemed to be land, money, and sensual gratification. In the pursuit of these he waged wars upon foreign cities and his own, pulled out persons' teeth to make them pay ransom, and offered violence to the highest women of the realm. The church of Rome, which he often fought, he was not above fawning when he needed the pope's blessings and assistance in his greedy plots. His enemies, when he caught them, he shut in dungeons and starved to death. His nephew Arthur, whom he feared as a rival to the throne, he first sent to have blinded, and, that failing, he stabbed and drowned with his own hand in dead of night. Every law of the land he broke, pledges of reform he violated faster than he could make them, and England he reduced to the estate of a wilderness of cruelty. No man's person or goods were safe from seizure; justice was bought and sold in open court; rights were a forgotten word. Peasants, artisans, city bourgeois, barons—all groaned under the weight of John's iron rule.

However, the barons, John's vassals, in time had their fill of such a reign. Though for a space he wielded against them an unholy alliance with the pope, they at last forced him to his knees. Seizing a favorable moment after one of his foreign defeats, they demanded that he ratify and henceforth obey the traditional law of the land. Not many days from the First of May, 1215, John saw that he stood alone in his kingdom. He capitulated, and summoned his belligerent barons to a conference.

A copy of it hangs yet in the Tower of London, that Magna Charta, or Great Charter of the English liberties, which was born of that conference, on the river isle of Runnymede, on June 15 of that year. True, this Great Charter contained nothing which had not been previously known and acknowledged in some form. True, before the year was out, John had violated it from A to Izzard. Yet here we have the first written constitution wrung from a king by his subjects, a germ which has expanded into the present British constitution and code of legal procedure, and which, carried over to America, has here played a great part in fixing the form of the American political republic, under which capitalism has so powerfully developt as now to leave the road wide open to Socialism.

After King John had been forced to sign the Magna Charta, he fell in a fit of impotent fury on his floor, biting the straw with which it was covered, and crying out in rage against the barons. But what would he have said could he have seen the state of affairs in England on the First of May, 1648, some 400 and odd years later? Then was to be beheld the spectacle of a kind a close prisoner in his own dominions, and with a great popular army in the field sworn to bring to bring him to account for the blood he had shed in his long career of misrule and incurable duplicity.

It was Charles I., of the house of Stewart, who had made such a mess of the business of ruling. With the aid of his wife Henrietta, his Presbyterian Archbishop Laud, and his iron-handed Earl of Strafford, his whole reign was an attempt to restore the autocracy which 400 years before had been wrenched from the hand of John. For twelve years he had highhandedly run things to suit himself, persistently disregarding and trampling upon the law which required that he call together a Parliament. "Thorough" was his watchword, meaning thorough autocratic rule; but "Thorough" he never got, unless it be thorough defeat and disgrace.

So false and crooked was his course that even his best friends at times withdrew their support in shame. He set Scotland against England, and Ireland against both, in the hope of reducing all three to his power. Finally, in dire need of money, which he could get no other way, he was forced to call a Parliament. But this Parliament he hoodwinked and intrigued against. Cromwell, the head of the army Parliament raised for its own defense, he lied to and tricked. The people everywhere sat among the ruins of their homes, desolated by the civil war this lying prince maintained for his own criminal ends.

At last human flesh and blood could stand it no longer. Charles' troops were scattered, he himself was seized and made a prisoner. In this state we find him on May Day 250-odd years ago. A strong party of his friends in Parliament even yet sought to make peace with him. The army marched to London, purged the royalists out of Parliament, and that body then ordered his trial. The House of Lords refused to second this ordinance. The House of Commons replied that it was the elected representative of the people, and that what it decreed was law, whether the Lords deigned to like it or no. On January 10, 1649, the trial of Charles began. Nine days later Parliament signed his death warrant, and on the 30th he paid the penalty of his crimes with his head. On the ruins of his dynasty the Republic of England was reared.

Here, evidently, is a second wave-crest in human affairs; and note how much higher it has risen than the first. In the first, it was merely the barons against the king, for the exaction of certain rights. Here it is the people against the king for the maintenance of those rights, the declaration that the Parliament is the true governing body, the assertion of the right to execute a kind for his manifest crimes against the nation, and, to cap it all, the establishment of a republic.

Shortly after dawn of the First of May, 1777, a little sailing cruiser named the Surprise put out of the French port of Dunkirk. A century and a quarter had past since Charles lost his head on the scaffold at Whitehall. The Republic of England was short-lived. Charles' son was restored to the throne, and things had dragged tediously on till now again there was the stir of Freedom in the world. A new country on the other side of the Atlantic had grown up. Its rising bourgeoisie chafed under the oppression of British feudal rule, which was throttling their commerce. Their trade was restricted, their cities were burnt, their people slain, their population limited, their legislatures suspended, and their courts of justice turned into mockeries, till again the breaking point was reached, and under the name of the United States of America the new nation was up in arms for its independence.

Benjamin Franklin was one of the American commissioners to France, and he it was who fitted out the Surprise, which on this First of May, 1777, practically began the American war upon the sea. In a week the Surprise was back in the French port with a British merchantman she had captured. For this violation of the French neutrality the Surprise was seized; but within ten months France had acknowledged the independence of America, and had sent a fleet to her aid.

Without the aid of this fleet, it is highly doubtful whether American independence would ever have been won. All through the war it lent its signal aid, and four years later, at the climax of the struggle, it was it which clinched success for the colonies. By the little-known victory of Cape Henry, a five days' engagement in which, under the Count de Grasse, it drove off the combined English squadrons, this French fleet prevented succor from reaching Cornwallis at the critical time, and forced the surrender at Yorktown, which terminated the war. This First of May, then, may be taken to mark the upward turn of another high tide in the affairs of men, a high tide which establisht a republic, unhampered by relics of feudalism, and, moreover, establisht it in a country of unparalleled wealth, where it could rush onward the development of industry, and pave the way for the Industrial Commonwealth.

Again the scene shifts. Twelve years elapse, and we are at the French court at Versailles. What strange gathering is this we note, on Friday the First of May, 1789? Twelve hundred and fourteen individuals, from all over France, foregathering here at Versailles. "Members of the States General," is the word. What, a States General in France, where none has been known for 175 years? Aye, so it is. The Old Regime has dug its own grave. A growing aristocracy of wealth, touched in its tenderest spot by the heavy levies of taxes put upon it, angered by the king's power of lettre de cachet to throw it into prison without trial, enviously prudish over the regal debaucheries of the court, and banking on the muttering discontent of a population of 20,000,000 peasants and workingmen who often had to eat grass like beasts, and failing even that, died of hunger—backed by all these forces the bourgeoisie of France has at last forced the hand of thick-headed Louis XVI. into granting a parliament. And here on this First of May it is assembling.

From this time on the French Revolution marches unshakably to its destiny. The States General is organized. The nobility and the clergy refusing to sit with the Third Estate, or bourgeoisie, the six hundred members of the latter decree themselves the National Assembly. The king's armed attempt to disperse them falls flat. The people of Paris tear down the Bastille, the hated symbol of autocracy. "Why, this is a revolt!" exclaims King Louis when told of it. "No, sire, it is a revolution!" replies the Duke of Liancourt.

A Revolution it is. A constitution is made for France. The king turns traitor and is deposed. The Republic is declared, and Louis goes to the guillotine for his treasons. The bourgeois of the Assembly fail to fulfil to the people their promises of equality, peace, and plenty. The people attempt to take up the revolution where the bourgeois leave it off, and are finally beaten down. The triumphant bourgeoisie, victorious over the crown on the one hand, and over the people on the other, is left to digest its prey "under the saber of Napoleon and the Concordat of the Pope of Rome."

So ended the French Revolution. But Old Regime or New Republic, the people were little better off. The glowing hopes of a regeneration of France and the world, the expectations held by many for the socialization of the tools of production, were doomed to disappointment. But not to death; early in its life's history the human race was communistic. Economic possibilities and development were against that system then, and in the struggle with private property it lost out. Still, ever as the possibilities for a return to communism have grown from age to age, some have always looked forward to the era of peace and plenty which it would usher in. So it comes that on the First of May, 1871, we find the proletariat of Paris giving their blood and their lives for their communistic ideal.

Eight months before, the Third Empire had been ignominiously defeated in a war of its own picking. Paris alone might have withstood the invading Prussian army. But Paris, on the surrender of Napoleon III., had declared the Republic again, and for this was crippled by the French ruling class itself, for fear the workers would become too strong.

No less "patriotic" a crew than the French capitalists themselves called on the Prussian arms to capture their capital for them. This was done; and thereupon the capitalist statesmen of France, Louis Thiers at their head, began their insidious campaign to defeat the working class strength of the city, and reduce it to their terms. A midnight attempt to steal the cannon of Paris precipitated the Commune, March 18, 1871. On the First of May the army of the bourgeoisie, then pressing hard upon the city, captured two outposts, those at Clamart and Issy. On the 23rd the city gates were forced, and the Commune defeated. For days thereafter platoons of men, women and children were marched out and shot down by the hirelings of the money bags and factory owners of Paris. Thus was the first attempt of the proletariat to govern itself smothered in its own blood.

To-day, thirty-eight years after that First of May on which we saw the Communards dying bravely in their outposts, we may be sure that noble blood has not been shed in vain. "Striking our arc" across these various social epochs, we see it points but one way. Beginning with Magna Charta, down through the uprising against Charles, further developt by the American Revolution, strengthened by the French Revolution, advancing again with the Paris Commune, we trace the ever-rising pathway of the race.

The May Days of history have seen class after class arise against their oppressors, till to-day the bed-rock has been reached. Below the proletariat there is no other class. Not many more May Days shall elapse e'er its victory, whose tramp we can now dimly hear, shall strike the last remaining shackles from the slave.

S. D. L.

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# S. P. WEAKNESSES UNFITTING IT TO FREE THE PROLETARIAT.

By E. J. Thompson, Terre Haute, Ind.

The capitalist class has nothing to fear from the parlor, millionaire and compromising Socialist party. That class recognizes that as long as the Socialist Party preaches "join the union of your craft and the party of your class" they need fear no revolutionary action. And why need they not be alarmed? Because the Socialist Party's teaching means shake hands politically and cut the throats industrially, which leads to hopeless division of the workers, instead of to solidarity.

Many magazines—many of the most conservative capitalist type at that—nowadays publish articles on Socialism, but they always lead their readers up to the Socialist Party. The Socialist Labor Party is carefully left unmentioned by these periodicals. There is good reason why. The capitalist publishers have the class instinct and can quickly scent danger. But in ignoring us, they pay the Socialist Labor Party the greatest compliment. To them the Socialist Party is "safe and sane."

The Socialist Party is not a democratic organization. On the important question of solidarity of forces, its national convention in Chicago last year turned down a proposition as to whether unity might be effected between the two parties. The convention didn't even give the rank and file of their party a chance to be heard and have a say in this matter.

Then take the complexion of their national executive committee. It consists of lawyers, professional men, pastors and business men. Not a wage earner is on it. It seems that at least one of their party members has realized the absurdity of such a make-up. A motion was submitted some time ago calling for the publication of a candidate's trade or profession who was running for national board. The following significant comment was made by James F. Carey in voting on this motion: "I am in hopes that this information will aid members in selecting occasionally a workingman or woman upon the National Executive Committee Board." A working class party whose executive members consist of two lawyers, two professional men, one millionaire, one minister and one business man, make it a just subject for ridicule among the militant membership. That certainly is very much devoid of working class character. No one would think of describing the American Federation of Labor as revolutionary, but its executive council has at least workingmen upon it. No lawyers there!

Take the press of the Socialist Party; it is everywhere privately owned. How this fact determines its utterances—business is the consideration—I have on a former occasion shown. The latest instance I came across is that of the "National Rip Saw," a Southern paper. It, in order to gain Southern patronage and votes, caters to the Negro animosity of the South. Out of one corner of its mouth it shouts for solidarity of labor; out of the other corner it condemns the black man.

But such is Socialist Party "consistency." The national organization proclaims, "Workers of the world, Unite!" and then it helps along race prejudice by its juggling and practical support of anti-immigration.

This party is not the organization that will accomplish the worker's emancipation. It demoralizes instead of cultivates a revolutionary spirit. The militant workingman will meet only disappointment in its ranks.

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# INDUSTRIAL VS. CRAFT UNIONISM

## CONTRASTS IN THE TWO POSITIONS SHOWS INDUSTRIALISM MOST POWERFUL.

By James H. Arnold, Louisville, Ky.

Industrial Unionists hold that conditions in the industrial world and in the world of labor are ripe for the building of one universal industrial union of the working class embracing the workers in all departments of the industry.

The industrial union organization organizes and teaches its membership to stand together as one man in the interest of the entire working class. If any Department, Local Union or Branch becomes involved in trouble with the employer, the whole organization is concerned and supports that part that is in trouble.

The ideal of industrial unionism is the bursting asunder of the chains of wage slavery, the overthrow of capitalism and the founding of the workers' Republic. Industrial unionism is Socialism a-building. It is the structural framework of the future society. It is to Socialism what the granite foundation and steel framework is to the completed building.

The plan of craft unionism is to organize the workers according to their crafts or trades. The wage-workers in any one line, or as many of them as the labor leaders in that trade or craft deem necessary to hold or monopolize jobs, are organized in a separate union of their own without any organic connection with the unions of other crafts. Then each union is taught and expects to paddle its own canoe. The result is that we have about 120 craft divisions in the United States, every one of them tying itself up in a separate contract with the boss without consulting, and regardless of, the interests of the workers in the other 119 bodies.

For example, there may be ten separate crafts employed in the same establishment with ten separate contracts expiring at different dates. The first union may have a grievance and go on strike, and the other nine departments in that same establishment will remain at work for the employer, thus virtually scabbing on their striking brothers.

In the printing industry here in Louisville, when the typesetters went on strike for the eight-hour day, we saw the pressmen, stereotypers, book-binders and electrotypers all stand by the boss. Of course, they gave the striking typesetters their "sympathy," but they gave the boss their help.

A concrete example will serve to illustrate the fundamental difference in the forms and methods of the two kinds of unionism. At midnight, November 14, 1907, the street car men's union of Louisville struck for the reinstatement of eighteen of its discharged members. At once a representative of the street car company hurried to the telegraph office and handed in a telegram to be forwarded to Farley's Chicago agency calling for 1,000 strike-breakers. The manager handed the telegram over to a craft union telegrapher, whose own union had just been through a little fruitless struggle with the telegraph companies. He took the telegram, understood it meant disaster to the trolleymen, but nevertheless despatched it. The message was received by the Farley strike-breaking agency and copy for ads. was sent to the daily papers. The compositors, notwithstanding the fact that they realized the injury the ad. would work, "set it up." They had been taught to reason, "Every tub must stand on its own bottom." Well, the scab "heroes" were recruited; the train crews, good craft unionists, hauled them to Louisville. The result was a foregone conclusion. The car company, helped by "good union men," defeated the trolley-workers. Such is craft unionism.

The tree is judged by its fruits.

No industrial union telegrapher would have sent or been permitted by his union to send that telegram calling for strike-breakers. No industrial union printer would have set or been permitted by his union to set up copy for an "ad." calling for scabs. And industrial union trainmen would have left the train load of strike-breakers stand on the track rather than betray their workers.

The ideal or aim of craft unionism is only to secure "better conditions," that is to say, it is to ameliorate the condition of such craft union wage slaves as the leaders are able or deem it necessary to organize. They have no thought of abolishing wage slavery. They only wish to pad the yoke and ease the burden a little; but more than that is foreign to their purpose.

The industrial unionist holds that labor is entitled to all it produces; the craft unionist wants a "fair" day's pay for a "fair" day's work—whatever that may be.

The industrial unionist holds that the tools of production should be owned by the class that makes and operates them; the craft unionist believes that the working class should continue to produce the machinery of production and let another class own and control it. The industrial unionist holds and teaches that the working class must organize, as a class, both economically and politically, to put itself, as a class, in possession of the means of production. The craft unionist believes it is better to keep politics "out of the union," and then he straightway kicks himself in the face by appointing lobbying committees to beg legislation. Thus, by leaving the political power to capitalists and not organizing to overthrow capitalism, the trade unionist forever keeps the workers paralyzed.

Craft unionism begets in the hearts of the workers discouragement, hopelessness and despair. Industrial unionism unifies, solidifies and cements the working class in one compact body, prepared and ready to act at a moment's notice, and with such momentum that no force on earth would be able to resist it. It inspires the workers with courage, confidence in themselves, and faith in their capacity to administer their own affairs. It is the only labor unionism that can end forever the enslavement of the working class.

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Eugene Sue wrote a romance which seems to have disappeared in a curious fashion, called "Les Mysteres du Peuple." It is the story of a Gallic family through the ages, told in successive episodes, and, so far as we have been able to read it, is fully as interesting as "The Wandering Jew" or "The Mysteries of Paris." The French edition is pretty hard to find, and only parts have been translated into English. We don't know the reason. One medieval episode, telling of the struggle of the communes for freedom is now translated by Mr. Daniel De Leon, under the title, "The Pilgrim's Shell" (New York Labor News Co.). We trust the success of his effort may be such as to lead him to translate the rest of the romance. It will be the first time the feat has been done in English.—N. Y. Sun.

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### THE ONLY FAIR DEAL.

Ex-President Roosevelt, in a recent article on Socialism, lays great stress upon the necessity of being "fair" to Labor and giving it an unhampered chance to struggle for a living. Nobody is to be rewarded for anything except he gives equal service for the reward. This "fair dealing," of course, includes employer as well as workingman. The capitalist is to be protected in fighting "fair" for his profits. Well, this fine sounding talk of the ex-President is, after all, like the noise of a bass drum: you hear it but there is nothing to it after it is over.

The working class is not interested in any "fair" or foul schemes of capitalist robbery. It is very much interested, however, in getting the full share of its product produced by itself and as stated in the Socialist Labor Party's platform—MULTIPLIED BY ALL THE MODERN FACTORS OF CIVILIZATION. In other words the working class must set itself up as the ruling class so as to conduct and administer the industries for the benefit of all the workers.

This is what is being urged every day of the year by the Socialist Labor Party. Therefore, workers, a word to the wise is sufficient. Join hands with the Party and speed the day of victory and success.

M. R.

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# CORRESPONDENCE

**[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]**

## S. P. AT WORK IN GREAT FALLS.

To the Daily and Weekly People:—I have been reading of the fresh crop of political corruption by the Socialist party in Connecticut, New York, St. Louis and elsewhere. The S. P. of this neck of the woods contributes its quota. At least it is doing things that make clear to me whence its political corruption and betrayal of our class proceeds.

Enclosed I send a clipping from the "Great Falls Daily Tribune" that gives in detail an account of things that happened here recently. I was at the meeting that the clipping reports, it is a correct report of what occurred, only it is not clear enough.

The Greeks in this place are not admitted in the A. F. of L. Unions, which are regular "close corporations." They are treated the same as I have seen the Italians treated elsewhere. The Unions won't take them in. They hope by that to drive them out and keep the jobs for themselves. The consequence is that the Greeks hit back and have succeeded in securing many jobs to the exclusion of the "good Union men." This is happening especially in the restaurants, hotels and cafes.

Now, the Cooks' and Waiters' Union and the Barbers' Union did just what The People said last week. They hitched on to the S. P. outfit as the fittest push to help betray Labor, and got them to co-operate in calling a mass meeting at which a resolution was jammed through to exclude the Greeks from Great Falls "by peaceful means, if possible." The resolution also talks of "lawful means." and the two expressions are just photographs of S. P. double dealing.

The meeting was a cut and dried affair. One Louis Dilno of the Cook and Waiters' Union and one Camp of the Barbers' Union pulled the wires, and the S. P. manikins did as bid. Dickinson, the S. P. candidate for Mayor, was moved into the chair. He, another S. P. politician named Tierney who was a candidate for Alderman, and Ida Crouch Hazlitt, an S. P. writer and speaker, did most of the talking. The Socialist principle of international solidarity was torn to ribbons, the resolutions of the Stuttgart Congress went by the board, the hoodlums, who are ever attracted by the smell of proceedings that are "peaceful, if possible," cheered lustily, and the resolutions were declared carried by the S. P. chairman who refused to count the votes although there was a majority against the resolution. A decent Union man, who saw that the cause of Labor was being insulted by the speeches and the resolutions, called loudly to the chairman how he could decide who was the majority, and was answered by the chairman: "I guess at it" and so the meeting adjourned to meet another day.

The capitalists of this place are just happy. They see in the conduct of the S. P. and of the A. F. of L. men who schemed the meeting a sure promise that the ranks of Labor are cut into fragments, and will now fight each other. The Socialists are sad. The name of Socialism comes out badly done up.

W. W.

Great Falls, Mont., April 14.

## UTAH POLITICS.

To the Daily and Weekly People:—The two most prominent reform movements in Utah are the Socialist party and the Prohibitionists. The S. P.'s platform in the last election was disgusting. Their main purpose was to catch votes. A sample of their platform is here given, "But neither the Democratic party nor the Republican party believe in government ownership, not even, of the railroads, so if you favor government ownership, it is your duty to vote the S. P. ticket." They had the usual string of "immediate demands" attached to their platform, and also told the voters that they would not throw their votes away by casting their ballots for the S. P. ticket because they were going to have between one and two million votes. It was only reformism with a different name.

The Prohibitionists made a stir at the last session of the state legislature. They were ostensibly assisted by the Mormon church. The church came out for strict prohibition; mass meetings were held and their newspapers advocated the principle. A bill was introduced in the legislature which made it impossible for any one to get liquor of any kind except he had a doctor's order. The bill passed the House, but was killed in the Senate. Finally a strict regulation and local option bill passed both chambers, which made it compulsory for saloons to close from 7 p. m. to 7 a. m. The governor, however, declared the measure so complicated and full of loop-holes, that he vetoed it.

There is a party here called the American party (anti-Mormon), which depends for its strength on inciting enmity against the Mormon church. It formerly was in control of Salt Lake City, but never got beyond there. Their candidates now hold only a few offices in Salt Lake City, and their power looks as though it were on the decline.

Industrial conditions in Utah are poor. Here as elsewhere, the unemployed are very much in evidence. There are a number of "vagrants," suicides, hold-ups, etc. Business is very quiet, more so than it has been for years, according to business men themselves. A man who just arrived from the Pacific Coast told me he never saw so many idle men on the road, all wandering aimlessly about searching for work.

The revolutionary Socialists are few in Ogden, but they are doing excellent work.

R. F. Southwick.

Ogden, Utah, April 17.

## THE "I-AM-A-BUM" LEADERS.

To the Daily and Weekly People:—J. H. Walsh, the chief of the Spokane "I-Am-A-Bum" brigade, is well known to the readers of The People. He is a big, bluffing, burly, bombastic, scheming, loud talker, excitable in the imagination and possesses a ready vocabulary especially colored with the latest slang of the day, which tickles the unthinking, and passes as a substitute for knowledge among the ignorant. All workingmen who read and think for themselves are indiscriminately classed by Walsh as intellectuals,—a term of reproach in his vocabulary.

Walsh has always secured an abundance of secret support from the A. F. of L. in Spokane. His declamations against the A. F. of L. have helped him to fool the uninitiated. Those who do not know would think that Walsh had no affiliation with the A. F. of L. But more than one walking delegate of A. F. of L. unions in Spokane has conferred with him.

In fact, the I. W. W.'s anti-employment agency fight in Spokane is being instigated and winked at by inner circles of the A. F. of L. The I. W. W. is thus being used as a tool for the benefit of "job trusts" now operating as A. F. of L. unions who are apprehensive of open-shop conditions coming to Spokane if the employment agencies demonstrate that they are profitable brokers in all classes of labor power. It is not necessary to relate why the A. F. of L. unions do not wish the unpleasant notoriety of a direct fight against the intrenched employment agents. The I. W. W. thus becomes a sort of bulwark to the A. F. of L. and is in the sad role of fighting effects produced automatically by A. F. of L.-ism. And the wage workers who put in nine and ten hours a day do not see through the sham fights of the Walsh-Wilson coterie.

Educational work among the working class has been at a standstill in Spokane. The experiences the workers are being put through, under the pretense of revolutionary educational work, supply most valuable data for the student of social problems. There are all sorts of forces contending for supremacy. We see the amateur in labor circles who has recently become inoculated with some "ism" which he seeks to propagate; we have the renegade from some A. F. of L. local or other union who, knowing some union tricks, is awaiting his opportunity to make a turn; and there are a few insurgents, who, holding membership in A. F. of L. organizations, give vent to their ambitions in I. W. W. organizations by actively supporting a pseudo ultra-radicalism. It would be something new under the sun if there were no Orchard sprouts or Azef germs mixed with the slime. Back of the big sounding doings of the Walsh-Wilson coterie stand the secret manipulators of corporate interests.

The notorious James Wilson was formerly a member of the American Federation of Labor at Elgin, Ill., and in Spokane belonged to Federal Union 12,222, A. F. of L., before he heard of the I. W. W. He claims to be a high school graduate somewhere in New York state. In August last year, he admitted he had not worked for six months. He had only recently worked himself into a little pay office in the I. W. W. He became general secretary of the I. W. W. Central Committee in Spokane. I had known him as a lounger about the I. W. W. reading rooms about a year. Yet he always wore good clothes. Throughout all his work, as far as I have observed him, he has played the role depicted in the Haywood trial of many a Pinkerton spy in the W. F. of M. He persistently shoves himself to the front. He has persistently opposed all proposals looking toward unity. Vicious vituperative has been his stock in trade, instead of arguments, based upon facts. Epithets loaded with venom and putrescent with prejudice is his stock in trade. "Pope-De Leon," "Weekly Pimple," "De-Leonite," "S. L. P.-ites," are familiar terms with him. He believes that it is good propaganda to organize lodging houses as a means of working class emancipation. Thus, instead of educational propaganda in the principles of Industrial Unionism, the workers are becoming the sad dupes of a fraudulent substitute.

The hope and aim of many self-promoters and A. F. of L. insurgents in the I. W. W. is to "put one over" the conservative and intrenched leaders of the A. F. of L. and to capture whole sections of that organization en bloc, or at least to promote insurrections within the A. F. of L., and, by placing themselves at the head of the rebellion, to ride into office on the waves of the compromise that usually results. Therefore, the so-called working class agitation that is promoted serves subtle purposes not realized by those who are not wise.

W. R. Parks.

Mishawaka, Ind., April 21.

## THE LITERATURE THAT BUILDS SOCIALISTS.

To the Daily and Weekly People:—S. L. P. literature hits the mark every time. The N. E. C. Address, and Woman and the Socialist Movement are fine. Those who have read them here praise them highly.

R. Richardson.

Rochester, Pa., April 20.

## IN SUPPORT OF THE PARTY PRESS.

To the Daily and Weekly People:—Inclosed find one dollar for the Operating Fund. Wish I could do more, for I am more than ever convinced that The People is the foremost exponent of Socialism.

Chas. Benson.

Minneapolis, Minn., April 19.

## JERSEY GOSPEL SPOUTERS AND BEER SLINGERS IN HARMONY.

To the Daily and Weekly People:—The "blue law" advocates in Jersey City are making Sunday existence very disagreeable. Confined in the factory all week the boys like to get the fresh air on Sunday. If they stand on the corner, the cop says, "Move on"; if they go in a vacant lot and play ball someone rings up the nearest police station and complains of the "nuisance." The preachers are trying to stop Sunday ball playing, hoping thereby to get more of us listening to their dope. The saloon-keepers are against Sunday ball playing, hoping to get more of us swallowing their dope. Funny, though, why the saloon-keepers should bother about it at all; they are supposed to be closed up tight on Sunday. Great town this!

LIBERAL.

Jersey City, N. J., April 19.

## LITHO WORKMEN PULLING TARIFF CHESTNUTS FROM THE FIRE FOR BOSSES.

To the Daily and Weekly People:—The bosses in the lithographic industry are busily engaged in whipping up sentiment for protection to their muling "infant industry," which by the way is at the trust stage of development.

The litho workmen are willing agents in furthering this public sentiment. One of them handed me a picture post card bearing the familiar: "Printed in Germany." On the space provided for correspondence there is fac-similie handwriting which reads:

> "Printed in America should be the imprint on all cards of our National Buildings. That condition can be attained only by proper protection. This card was printed abroad. Why should it be?"

Turning the card, to see what "National Building" of ours had the effrontery to let its picture be printed in Germany, lo and behold, what do you think?—the State prison, Frankfort, Ky., with the stars and stripes floating proudly o'er it.

Perhaps, though, 'tis not altogether inappropriate: workmen here are either in State prisons, in industrial prisons, litho and otherwise, or trying to get in. There is surely a grim humorist among the litho bosses.

Litho.

New York, April 20.

**Watch the label on your paper. It will tell you when your subscription expires. First number indicates the month, second, the day, third, the year.**

# IS SOCIALISM INEVITABLE?

### A LITTLE CONSIDERATION OF THIS QUESTION WILL SHOW NEED OF FIGHTING FOR FREEDOM.

By Axel Staal, Jersey City.

Anyone interested in the Socialist movement is apt to run across a certain type of Socialists who say: "Oh, Socialism is inevitable; it must come," and thereupon discard all thought of agitation and work. Are these Socialists" right? To answer the question, let us see what "inevitable" means.

If a man were to say: "I want the earth to rotate next year," a fitting remark would be, "It is inevitable." Nobody could prevent it, and no assistance is needed.

Does this hold good for Socialism? Not by any means, as I will endeavor to prove.

Socialists, who hold Socialism to be inevitable, generally reason as follows: The workers of the United States, Germany and England produce, year after year, more than they consume; their wages only enable them to buy a small part of their product. The capitalists try to sell the surplus product in foreign markets. But the time will come, and is almost here, when all countries will be placed in the same position as the United States, Germany or England. We will then be forced to increase our wages till they reach the full value of our product. We can then buy all we produce. But nothing will be left over in the shape of profit for a few individuals, who own the means of production; the state will take hold of all means of production and distribution, and the Socialist Republic will be inaugurated.

Such are the automatic Socialists.

Let us consider the three factors, wages, the machine and the foreign markets. Our republican government admits that a workingman creates a value of $10 in each work day. The same government admits that the average wage is $10 per week. We create a value of $60 a week and receive thereof $10. What becomes of the remaining $50? That is profit. With it the capitalists can buy automobiles, young and pretty wives, and pay for "brainstorms" when they become murderers.

Our wage, as will be seen, is entirely inadequate to buy our product. We can buy one-sixth thereof. The capitalist class consumes a great part of the remaining five-sixths, but what is left over then is sold to foreign countries. As the machines become more perfected, our production per worker increases, and under capitalism this increased production means increased misery. Let us take an example.

In a cigar factory is installed a bunch-making machine. One worker tending this can turn out as much work as four men formerly could by hand. What does the owner do? He discharges three men, and reduces the pay of the remaining worker because he can hire far cheaper labor power when skilled labor is not needed.

Under Socialism we could say: When one man, in eight hours, can do as much work on the machine as formerly four men in the same time did by hand, then we can let four men work two hours a day on the machine instead of eight hours by hand. Thus the machine would be a blessing to the worker while it to-day is a curse.

The machine enables the employer to sell his goods at a reduced price, but an increased profit, and the more he can sell, the merrier. He must then look around for customers, because his workers cannot, with their wages, buy the product.

The capitalists of Europe and the United States compete in selling goods to South America, Japan, China and India; but in the last few years Japan and South America have entered the producer's ranks, and the market has been flooded.

Under the capitalist system working men are laid off, which further impairs their power of consumption. The Socialists, in changing the system so that a worker will receive the value of his product as reward for labor, offer the only remedy.

Truly a simple remedy for overproduction. But can we lay down to sleep and expect to be aroused one bright morning by our landlady who, offering us new-laid eggs, and nice, tender steak for breakfast instead of the over-ripe henfruit and disguised shoe-leather that now are our lot, acquaints us with the pleasant facts that Socialism has been acknowledged as the only remedy, and that the Republicans and Democrats in Congress have become Socialists? Not at all. When did the ruling classes ever willingly abandon their great privileges? Did King George and the English nobility, without opposition, allow this Republic to be formed? Was not a war necessary to liberate the black worker from chattel slavery? Yet there are people, Socialists, who believe we will gain the greatest victory, the surrender of capitalism, while we sleep.

No, the capitalists will forever hold us in wage slavery, if we do not ourselves work for liberation.

Through the influence of the trusts, competition has become a thing of the past. The surplus value, which is the difference between the value produced by labor and the wages received by labor, becomes profit. Quite a sum is spent for advertising and competing in the market. The capitalists could, if it were a question of half a loaf or none at all, increase the wages a little, thereby increasing our consuming power, and still have a handsome income for doing nothing. Or they might reduce the hours of work and employ more men, which would also mean a slight increase in cost of production, but still leave enough for automobiles and divorces. If they succeed in bluffing only half the voters into believing that conditions can not be materially improved by a radical change, and thus keep control of the political as well as the economic machinery, then Socialism is by no means inevitable.

It will have been observed that Secretary Straus, of the Department of Commerce and Labor, held a conference with some "labor leaders." They met to discuss the question of unemployment. Many of the speeches made were insults to the working class; several remedies were proposed, but the ONE remedy, The Co-operative Commonwealth, received no attention.

The great "philanthropist," Carnegie (he is a philanthropist because he gives $10,000 to various purposes and takes $100,000 by exploiting the steelworkers), has been a busy man of late. To begin with, he gave us advice about the tariff. That needs not bother us much. England with free trade, and the United States with high protective tariff, are both treating their workers to enforced vacations, without pay. Then he wrote a book on the "terrible," "destructive" ideas of Socialism. That gave us an opportunity to laugh, so foolishly was it written. But after that came a proposition worth paying attention to. It was: "The workers should share in the profit made by the firm that employs them." This is a typical bourgeois reform proposition; it would chain us to our place of work, and make each worker regard his co-worker with distrust, fearing that he should perform less work and still share to the same extent.

Other propositions are the appointment of conciliation committees to arbitrate questions between employer and employe; fix wage scales and hours of employment. But are there ever any Socialists appointed to these committees?

Let us for once and all understand that all reform propositions set forth by capitalists are not supported by them for the good of the workingman. Socialism alone can free him. If we do not work for straight uncompromising Socialism, the capitalists will find some sugar-coated pill to stop our momentary squealing.

How can we best do something for Socialism? First of all, subscribe to the press. A speaker's voice may reach a couple of thousands of people in a night, but the press can reach millions a day. Take part in meetings and demonstrations. But, above all, let us recognize the fact that it is only by WORK that we will ever attain our ends, no one but the working class has an interest in emancipating Labor. And through untiring propaganda nothing will be able to stay Socialism.

## THE DAILY PEOPLE.

**The attention of all workingmen is called to The Daily People, official organ of the Socialist Labor Party. It was established July 1, 1900, since which time it has been doing valiant battle for working class interests. It is truthful and outspoken. It calls a spade a spade and the conduct of fools it calls folly. In New York and vicinity you can order The Daily People through newsdealers, one cent daily, two cents Sunday. Out-of-town subscriptions, $1 for three months. Sample copies free.**

**DAILY PEOPLE,**
**P. O. Box 1576, New York.**

## MINE AGREEMENT.

Philadelphia, April 23.—Anthracite operators and the mine workers are to sign an agreement next week as the result of the two days conference at the Reading Terminal between Lewis and his associates on the part of the miners and five officials of coal companies on the part of the operators.

# LETTER-BOX

### OFF-HAND ANSWERS TO CORRESPONDENTS.

**NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.**

A. T. C., PORTLAND, ORE.—Industrial Unionism does not consist of little bits. Like Socialism, or the human body Industrial Unionism is a complete organism. Even if the alleged instances of Industrialism in the A. F. of L. were not falsely alleged, the instances are not instances of Industrialism. The trade that ignores the fact of its intimate corelation with all other trades, even if not "kindred," and however "unkindred" they may seem,—the trade that does not realize that is bound to act unindustrially with its "kindred" trades, even among the several locals of that International Trades Union itself. Of this the proofs are of daily occurrence.

J. H. S., PHILA., PA.—No well balanced mind, last year, expected to see the Socialist party grow, leastwise leap up. All the facts stood clear against any such prospect. The party's system of organization, its methods of propaganda, above all its policy of hostilizing revolutionary Unionism—all pointed in one direction—decline. The reporter for the Daily People of the Chicago national convention in May stated as early as then, that the convention delegates were self-hypnotized with the confidence of a tremendous vote. That, of course, materially barred all sentiment for unity with the Socialist Labor Party. The frog was, in its own mind, self-blown to bull's size.

J. F. D., NEW YORK.—There is a Spanish story told about a man who had some land that he wanted to get rid of, and who employed a land agent for that purpose. The eyes of this same man, shortly after, fell upon a flaming advertisement announcing some land for sale, and praising the land in glowing terms. Whether the advertisement said anything about the glories of "intensive farming," and of the skies over that particular spot, the story does not tell. What the story does go on to tell is that the man who saw the advertisement, noticing that it referred the reader to the very land agent whom the man had employed, wrote to him post haste: "Buy that land for me, quick!" By return mail came the answer: "You don't want it: it is your own land." Land agents expert in promoting the "land buying fever," are peculiarities of no one race. Place not thy faith in ye land agent.

I. U., MANCHESTER, N. H.—Between the quack doctoring and the horse doctoring that the country is being put through, there is no telling how low its vitality will be sapped. Haste not, waste not—steadily agitate, educate, organize.

F. I. R., BROOKLYN, N. Y.—There is that in errors of conduct that inevitably affect the character of him who indulges in them. However sincere he may be at first, bound he is to become crooked. This talk of "bona fide workingmen" is an illustration of the point. People, who indulge in the mistaken policy which the sentence implies, may start with sincere convictions. But the error is a banana peel that makes them slide off their base. They are speedily seen lining up with the veriest social parasites, coddling these, and accepting the coddling of these. Look around, the instances are numerous.

D. E. M., GRANITE, OKLA.—Now to your third question—

The coming of capitalism greatly promoted education. Capitalism, having been a revolution at its incipience, necessarily rebelled against the institutions then in force. These institutions, then being in force, were, of course, hostile to further enlightenment. The same principles are now seen at work. Capitalism, now being in force, is hostile to further enlightenment; Socialism, being a revolution, is the modern promoter of the widest education possible.

Next question next week.

J. C., PHILA., PA.—Now to your third question—

The question of relative size of payment is never really determined by the relative importance of the work done, or responsiblty, or anything of the sort—at least not with the wage earner. That question is determined wholly by supply and demand.

Next question next week.

J. M., SEATTLE, WASH.—Such questions belong to the National Executive Committee, they do not belong in this office.

J. R., MONTROSE, COLO.—Granted all that—the thing, only thing to do is to join that political party of Socialism whose propaganda will promote the class conscious and industrially framed organization of Labor.

"READER," CHICAGO, ILL.—It is no unlikely thing that a rumpus is on in the Socialist party between the "bona fide workingmen" and the "intellectuals." Such intellectuals as the S. P. has gathered and are now running it, and who despise the proletarian function of the Movement, to the extent of ignoring the necessity of the economic organization—such feather-brained "intellectuality" can not choose but foment the opposite extreme the "bona fide workingman," so-called, who despises knowledge, and imagines the Socialist Movement is the movement of rowdyism. It is the identical issue that exists between pure and simple ballotism and pure and simple bombism. There is nothing to it but to come down to the rock-bed of the S. L. P. It is the caricature of the old fight of Bakounin against Marx.

H. F., PHILA., PA.—The "Wandering Jew" is a novel, written by Eugene Sue with the obvious purpose of exposing the political machinations of the Society of the Jesuits. Sue planted his plot upon the facts revealed by the devout Catholic Pascal, who exposed the Jesuits from their own leading authorities, and also upon the facts which caused the Pope Clement XIV in 1773 to suppress the Society of the Jesuits by a special bull.

Next question next week.

O. M. H., KANSAS CITY, MO.; H. B., MILWAUKEE, WIS.; J. S., ST. LOUIS, MO.; H. S., HAMILTON, CAN.; L. S., BLANCHARD, WIS.; J. D. G., CLEVELAND, O.; J. C., BRIDGEPORT, CONN.; G. J. S., SPARKS, NEV.; J. O. J., BRIDGEPORT, CONN.—Matter received.

## "FREE" AND "INDEPENDENT."

"America! The Land of the Free, and the Home of the Brave!" Well, this sentiment is no longer good dope. Everyone must realize that it is the cry of the hypocrite, and meant only to mislead people. Too often does a man get "sacked" if he is brave enough to express his own opinion. Too well does a man know he may expect a pink slip in his pay envelope if he does not march in Taft campaign parades. Freedom in that? How can a man, in face of this fact, unblushingly contend he is a "free and independent" citizen?

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# OFFICIAL

**NATIONAL EXECUTIVE COMMITTEE.**
**Paul Augustine, National Secretary.**
**28 City Hall Place.**
**CANADIAN S. L. P.**
**National Secretary, Philip Courtenay,**
**144 Duchess Ave., London, Ont.**
**NEW YORK LABOR NEWS CO.**
**(The Party's literary agency.)**
**28 City Hall Place, N. Y. City.**

**Notice—For technical reasons no party announcements can go in that are not in this office by Tuesday, 10 p. m.**

### SECTIONS, ORDER NOW!!!

| | |
|---|---|
| Section Ledgers | $ .25 |
| Section Cash Books | .35 |
| Constitutions (English) per 100 | 2.00 |

The above supplies have just been received from the printer, and are now ready for delivery upon receipt of order together with cash.

Treasurers' Book: There is no specially ruled book for Treasurers, but an additional Cash Book may be utilized for the purpose.

Address all orders to Paul Augustine, National Secretary, P. O. Box 1576, New York City.

### CONNECTICUT S. E. C.

Regular meeting held April 18, at headquarters, 34 Elm street, Hartford, Conn; Fred Lechner chairman. Minutes of previous meeting adopted as read.

The following communications received, acted on and filed. From National Secretary Paul Augustine, regarding Daily and Weekly People readers in Stamford and South Norwalk, and sending receipt of $50.

From Section New Haven, sending $3.00 for due stamps, and regarding State convention.

From J. J. Murphy, New London, sending $2 for due stamps, and subscription list.

From Section Rockville, sending voting blank of State convention, votes cast :For Hartford, 9, for Bridgeport, none.

From Section Hartford, sending voting blank of next State convention, votes cast :for Hartford, 8, for Bridgeport, none.

From J. C. Custer, Bridgeport, regarding Unity Conference between Sections S. L. P. and S. P. of Bridgeport.

From Section Bridgeport, regarding Section matters and Unity Conference.

From J. Marek, New Haven, sending minutes of last N. E. C. meeting.

Financial report: Income, $14; expenses, $88.40.

State Secretary Fred Fellermann reported that he sent out to all Sections the voting blanks regarding the State convention for referendum vote.

Adjourned.

Frank Knotek,
Recording Secretary.

### GENERAL AGITATION FUND.

| | | |
|---|---|---|
| J. P. Lande | | 5.00 |
| John Lundgren | | 1.00 |
| J. C. Anderson | | 10.00 |
| Section Philadelphia, Pa. | (G) | 7.00 |
| " Baltimore, Md. | " | 6.00 |
| W. Hammerlindl | " | 10.00 |
| Section Allegheny, Pa. | " | 10.00 |
| " Youngstown, O. | " | 3.00 |
| John H. Juergens, | " | 3.86 |
| Section Cleveland, O. | " | 10.00 |
| " Detroit, Mich. | " | 8.00 |
| " Milwaukee, Wis. | " | 8.00 |
| " Cincinnati, O. | " | 10.00 |
| John Steiger | " | 1.00 |
| Section Louisville, Ky. | " | 10.00 |
| " Evansville, Ind. | " | 9.00 |
| " Indianapolis, Ind. | " | 7.00 |
| " St. Clair, Ill. | " | 5.00 |
| Missouri S. E. C. | " | 41.60 |
| Section Kansas City, Mo. | " | 4.40 |
| Comrades in Quincy, Ill. | " | 3.00 |
| Section Peoria, Ill. | " | 10.00 |
| Hollberg | " | .50 |
| Section Chicago, Ill. | " | 11.50 |
| " Minneapolis, Minn. | " | 10.00 |
| " St. Paul, Minn. | " | 10.00 |
| " Duluth, Minn. | " | 10.00 |
| Comrades in Henning, Minn. | " | 5.00 |
| Total | | $229.86 |

### BUFFALO LABOR LYCEUM LECTURES.

The following public lectures by Socialists and non-Socialists will be held under the auspices of the Labor Lyceum of Section Erie County, S. L. P., every Sunday afternoon, 3 o'clock, at Florence Parlors, 527 Main street. An instructive general discussion follows each lecture. All readers of this paper are invited to attend and bring friends. Admission is free.

Schedule:

May 2.—Boris Reinstein, on "International May Day and American Labor Day."

**The People is a good broom to brush the cobwebs from the minds of the workers. Buy a copy and pass it around.**

### OPERATING FUND.

| | |
|---|---|
| Dr. Rosensweig, New York | $2.00 |
| A. C. Wirtz, Barstow, Cal. | 2.00 |
| A. McInnis, Lansing, Mich. | 1.00 |
| M. Biell, Pasadena, Cal. | 1.00 |
| Wm. Weber, New York | 1.00 |
| Jos. Campbell, Panama | $10.00 |
| A. Peilero, " | 10.00 |
| P. Graff, " | 5.00 |
| J. S. Johnson, " | 2.50 |
| C. Saltzman, " | 2.00 |
| W. Douglas, " | 1.50 |
| A. Dallow, " | 1.00 |
| W. Atkinson, " | 1.00 |
| G. Zidbeck, " | 1.00 |
| F. Foster, " | 1.00 |
| J. Sanders, " | 1.00 |
| S. Talbot, " | 1.00 |
| E. Boggs, " | 1.00 |
| T. Dixon, " | 1.00 |
| L. W. Foster, " | 1.00 |
| Section Kansas City, Mo. | 1.50 |
| J. Trautwein, Kansas City, Mo | 1.50 |
| F Oliver, Round Mountain, Nev | 1.00 |
| H. Kloker, Detroit, Mich. | .50 |
| Sympathizer, Detroit, Mich. | 3.00 |
| O. J. Hughes, Brooklyn, N. Y. | 1.00 |
| Chas. Benson, Minn'polis, Minn. | $1.00 |
| Section Omaha, Neb. | 10.00 |
| Peter Faber, Kent, Ohio | 1.00 |
| John Klaus, Utica, N. Y. | 1.00 |
| Henry Seiler, Utica, N. Y. | 1.00 |
| Henry Klauss, Utica, N. Y. | .25 |
| Paul Berndt, Utica, N. Y. | .25 |
| A Sympathizer, Utica, N. Y. | .25 |
| Wm. J. Wuest, Utica, N. Y. | .25 |
| E. S., Newport News, Va. | 1.00 |
| C. Rudolph, " " | 1.00 |
| F. Tiddy, Westernport, Md. | 1.00 |
| G. Nelson, Dorchester, Mass. | 2.00 |
| Mangnus Malmgren, Henning, Mich. | $ 1.00 |
| Total | $76.50 |
| Previously acknowledged | 4,335.51 |
| Grand total | $4,412.01 |

### ATTENTION, GREATER BOSTON.

The combined Socialist organizations of Greater Boston will celebrate International Labor Day on SATURDAY evening, May 1, at Putnam's Hall, 1165 Tremont street, Roxbury, Boston. The organizations which will take part are Sections Boston and Somerville, Socialist Labor Party, Cambridge Karl Marx Club, Boston Section of the Lettish Socialist Labor Federation, and the Scandinavian Socialist Club.

There will be a musical program and short speeches will be made. Admission is free.

### ATTENTION, HARTFORD, CONN.

Section Hartford, Socialist Labor Party, has arranged a social and dance for Saturday evening, May 1, for the benefit of the English and the German party press, to be held at S. L. P. Hall, 34 Elm street, Hartford.

As our press has nobly maintained the true standard of Socialism not merely throughout the present crisis, but also against its numerous adversaries, it well deserves a helping hand. Therefore every friend and well-wisher of it cannot afford to be absent from this affair.

Organizer.

### CHICAGO RUDOWITZ MEETING.

A mass meetting will be held under the auspices of a committee of Section Cook County, S. L. P., in Bowen Hall, Hull House, corner Halsted and Polk streets, Chicago, SUNDAY, May 2, 2:30 p. m., at which Miss Jane Adams, Sam J. French, and others will speak on "Abrogating the Treaty of Extradition between the Governments of Russia and the United States."

This meeting was to have been held April 18 but was postponed owing to inclement weather.

An appeal will be made for funds to aid Comrade Christian Rudowitz, the Russian revolutionist, to send for his family, who are now in the czar's domain.

So let every one who reads this fail not to attend. Admission will be free.

### SECTION CLEVELAND, S. L. P.

**Opens Summer Agitation with May Demonstration.**

Section Cleveland, Socialist Labor Party will open its summer agitation with a mass meeting on the Public Square, on SUNDAY, May 2, at 3 p. m. Good speakers will address the audience on the significance of the international holiday of the working class, the First of May. The members should turn out in full force. Readers of this paper are urgently requested to attend.

Organizer.

### MAY DAY IN ST. LOUIS.

Section St. Louis, Socialist Labor Party, will celebrate May Day on SATURDAY evening, May 1st, at their headquarters, 1717 S. Broadway, St. Louis. Readers of The People and their friends are respectfully invited. Speakers will make addresses in English and German.

# THE HUSTLERS

**Propaganda Brigade Were Fairly Active Last Week.**

The sub getters were fairly active last week, new subscriptions and renewals being in excess of expirations. Those who sent two or more subs were:

| | |
|---|---|
| H. Cody, Panama | 5 |
| R. Strach, San Antonio, Tex. | 4 |
| J. McCall, Aberdeen, Wash. | 4 |
| A. Wang, Superior, Wis. | 4 |
| M. Schultheiss, Hartford, Conn. | 4 |
| G. M. Sterry, Providence, R. I. | 3 |
| W. S. Miller, Pueblo, Colo. | 3 |
| M. Engel, San Francisco, Cal. | 3 |
| F. Oliver, Round Mountain, Nev. | 3 |
| Chas. Pierson, Chicago, Ill. | 3 |
| Maria Mallberg, Chicago, Ill. | 3 |
| E. Gallagher, Brooklyn, N. Y. | 2 |
| O. Ruckser, West Haven, Conn. | 2 |
| L. Olsen, Tacoma, Wash. | 2 |
| F. N. Hitchcock, Hamtranck, Mich. | 2 |
| F. J. Oatley, Fall River, Mass. | 2 |
| H. Koepke, Pittsfield, Mass. | 2 |
| A. C. Coursen, E. Newmarket, Md. | 2 |
| J. W. Johnson, Oakland, Cal. | 2 |
| K. Georgevitch, Bridgeport, Conn. | 2 |
| J. Schwartz, Bridgeport, Conn. | 2 |
| J. H. Arnold, Louisville, Ky. | 2 |
| C. Hawkins, New Bedford, Mass. | 2 |
| J. H. Morgan, Page, W. Va. | 2 |
| J. Adelman, Fairbanks, Alaska | 2 |
| F. Fellermann, Hartford, Conn. | 2 |
| J. Kircher, Cleveland, O. | 2 |
| I. H. Nosovitch, Mt. Vernon, Wash. | 2 |
| W. J. Gerry, Colorado Springs, Colo. | 2 |

### LABOR NEWS NOTES.

Have you distributed any of the N. E. C. Address? It is doing good work. Ten copies cost but twenty-five cents. Don't forget our special offer of 100 pamphlets for one dollar. The following were the more important orders for the week:

| | |
|---|---|
| Spokane, Wash. | $5.00 |
| San Francisco, Cal | 8.90 |
| Wilkinsburg, Pa. | 4.50 |
| St. Paul, Minn. | 4.00 |
| Evansville, Ind. | 3.75 |
| Colorado Springs, Colo. | 2.00 |
| New Castle, Pa. | 2.00 |
| Portland, Ore. | 2.00 |
| Spirit Lake, Idaho | 2.75 |
| Merced, Cal. | 1.90 |
| Red Granite, Wis. | 1.50 |
| La Platte, Neb. | 1.00 |
| Alderdale, Wash. | 1.34 |
| Salt Lake, Utah | 2.10 |
| Minneapolis, Minn. | 1.00 |
| Glens Falls, N. Y. | 1.00 |

Push the propaganda.

### MAY DAY IN BRIDGEPORT.

The revolutionary workingmen's organizations in Bridgeport, Conn., will celebrate International Labor Day on SATURDAY, May 1, 8 p. m., at Lyceum Hall, 62 Cannon street. All workingmen and working women are invited to join in the festivities.

### BROWNSVILLE MAY DAY MEETING.

Brownsville workingmen and women will celebrate the May Day on SATURDAY May 1, 2 p. m., at Metropolitan Saenger Hall, corner of Pitkin avenue and Watkins street. The meeting will be arranged by Branch IV, S. L. P. of Brooklyn. S. De Leon, J. Schlossberg, B. Vladick, of the Bund, and J. Chaiken will deliver addresses. Declamations will be given by members of the Progressive Dramatic Society, and members of the Schubert Singing Society will render songs.

### SOCIALIST LABOR PARTY ORGANS

| | |
|---|---|
| Weekly People, 28 City Hall Place, N. Y., per year | $1.00 |
| Daily People, 28 City Hall Place, N. Y., per year | 3.50 |
| Arbetaren (Swedish Weekly) 28 City Hall Place, N. Y., per year | 1.50 |
| Der Arbeiter (Jewish Weekly) 28 City Hall Place, N. Y., per year | .50 |
| Volksfreund und Arbeiter Zeitung (German Weekly), 1366 Ontario street, Cleveland, O., per year | 1.00 |
| Nepakarat (Hungarian Semi-weekly), 516 East Sixth street, N. Y., per year | 2.00 |
| Ragione Nuova (Italian Monthly), 206 Atwells ave., Providence, R. I., per year | .25 |

**He who comes in contact with workingmen reading any of these languages should not fail to call attention to these papers and endeaver to secure subscriptions. Sample copies will be sent upon request. Address each paper as per address given above, and not as often the case to the Labor News.**

**Paul Augustine, National Secretary,**
**28 City Hall Place, New York.**

**Watch the label on your paper. It will tell you when your subscription expires. First number indicates the month, second, the day, third, the year.**

# MASS MEETING

**WORKINGMEN!** To be free we must throw off the Master Class; to throw off the Master Class we must Unite—Politically, Economically and without prejudice of Race or Country.

Our Emblem.

Therefore the
**Socialist Labor Party**
Again bids you join as one in a
**Monster Mass Meeting**
TO CELEBRATE
**International Labor Day**
**At COOPER UNION**
**Saturday, May 1st, 1909, at 8 P. M.**

SPEAKERS:
JAN JANOFF POUREN, DANIEL DE LEON, Editor Daily and Weekly People, CHARLES H. CORREGAN, of Syracuse; JAMES T. HUNTER, and JOSEPH SCHLOSSBERG.

### MAY DAY IN DETROIT.

A First of May Conference has been organized in Detroit composed of delegates from the Industrial Workers of the World, Socialist Labor Party and Socialist party, and other progressive labor organizations. It is planned to make arrangements to fittingly celebrate the First of May. The following leaflet leaflet has been spread broadcast:

WORKINGMEN'S DAY, MAY FIRST.

A day adopted by the International Workingmen's Congress as a day of rest from daily drudgery; a day to promote and give expression to the workers' solidarity; a day of demonstration for a shorter work-day demanded by the progress of social and industrial conditions; a fitting day to celebrate the advent of a better condition of life for the working class, when the forces of nature burst forth to new life and vigor; a holiday observed by all workingmen and women throughout the world, who recognize that their life and health are wantonly sacrificed to benefit a few.

Workers of Detroit.

This is your day, fall into line with the awakened workers of the world.

All organizations should awake to the needs of their members and the working class generally by sending delegates to the May Day Conference, which meets for the purpose of making arrangements to fittingly celebrate the day, at 64 Grand River avenue, every Thursday evening. Individual workingmen or women, who are interested and desire to participate, are invited to attend meetings of the Conference and take part in the demonstration, which will most likely take the form of a parade in the afternoon and a mass meeting in the evening.

The May Day Conference.

All indications point to a great increase of workingmen and women who recognize the need of class conscious action. The celebration will consist of a parade on SATURDAY, May 1st, at 2.30 p. m., starting at Grand Circus Park and going through the principal streets. A grand mass meeting will be held at 8 p. m., at Arbeiter Hall on Russel street. Speeches in English, German, Polish and Italian are on the program, the international character of the Labor movement will be physically expressed.

Onward is the march of the awakened worker! Away with the capitalists and their lieutenants! Every one in line for May First, the workers' holiday!

**Something good for our German reading comrades and friends.**
**Fiction but more than fiction.**

Two dramas from proletarian life by Richard Koeppel.

**"EIN VERLORENER"**
(A Ruined Life.)
**Price 15 Cents.**

**"DER TRUNKENBOLD"**
(The Drunkard.)
**Price 15 Cents.**

Instructive, Interesting, Entertaining, Enlightening.
Real Socialist Literature.

**Cleveland Labor News Agency.**
**1366 Ontario St., Cleveland, O.**

### A VALUABLE DOCUMENT.

To comrades who keep a file of the documents issued by the Party we would announce that a few spare copies of the S. L. P. Report to the International Socialist Congress, Stuttgart, neatly printed and bound, may be had for 25 cents each.

New York Labor News Co.,
28 City Hall Place,
New York.

### CHICAGO LABOR

**About to Launch Mighty Simultaneous Strike.**

Chicago, April 20.—The working class of Chicago, or at least several divisions of it, are about to launch into great simultaneous strikes for a better wage and better treatment at the hands of their exploiters. Among those expecting to go out are:

| | |
|---|---|
| Milk wagon drivers | 1,700 |
| Carriage and cab drivers | 1,600 |
| Ice wagon drivers | 1,700 |
| Bakers | 2,000 |
| Elevator constructors | 350 |

Thus the skinflint employers of Chicago are threatened at once with five strikes of a more far-reaching nature than they ever have experienced. The milk wagon drivers, bread bakers, carriage and cab drivers and ice deliverers have all been refused increases in wages and negotiations have been broken off. The officers of the four unions say that strikes are certain.

The bosses are pulling off their usual lie about their not being able to pay the advances asked unless higher prices are charged for milk, bread and ice. The liverymen and undertakers say they "cannot do business" if required to concede the demands of their drivers.

The milk dealers' met the drivers' committee yesterday at the Wellington Hotel. The drivers had asked for an increase of $1 per week. The dealers offered 50 cents a week for one year and $1 for the next two years. This was rejected by the union committee and a strike vote will be taken by the 1,700 members of the union at Brand's Hall Thursday.

The carriage and cab drivers had asked for a seventy-two-hour week instead of eighty-four hours. They now receive a minimum of $12 a week for eighty-four hours' work. The liverymen and undertakers stated that they could not pay more than the present rate. They refused again yesterday to make any concessions and the drivers will take a strike vote Thursday.

The bread bakers have presented a new wage scale which provides for an increase of $1 for day work and $2 for night work. The Master Bakers' Association has not deigned to make any answer to the request of the bakers and the latter will strike, they say, if the advance is not paid. The same wages apply to pie, cake and other bakers.

The ice dealers and drivers also broke off negotiations yesterday. The dealers declared that the demands of the drivers for an increase of $10 a month were "so preposterous that we positively refuse to consider or even discuss them." They falsely asserted that "the ice wagon drivers are receiving the highest wages paid in the United States." The ice wagon drivers will meet Sunday to consider the refusal of the dealers.

Officers of the freight handlers received word yesterday that the railroads would not grant an increase in wages of 2 cents an hour for hour men and $5 a month for monthly workers.

The elevator contractors have asked for an increase in wages. Journeymen now receive $4.75 and want $5.20 per day. Helpers are paid $3.10 and want $3.20 per day.

Fifty teamsters employed by W. C. Reebie & Bro. struck yesterday for an increase of $1 per week.

KEEP IN TRIM!
WITH
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THE BEST REMEDY FOR
Habitual Constipation
AND
Torpid Liver
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# PLATFORM

**Adopted at the National Convention of the Socialist Labor Party, July, 1904, and Re-adopted at the National Convention, July, 1908.**

The Socialist Labor Party of America, in convention assembled, reasserts the inalienable right of man to life, liberty and the pursuit of happiness.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but taught by experience we hold furthermore that such right is illusory to the majority of the people, to wit, the working class, under the present system of economic inequality that is essentially destructive of THEIR life, THEIR liberty and THEIR happiness.

We hold that the true theory of politics is that the machinery of government must be controlled by the whole people; but again taught by experience we hold furthermore that the true theory of economics is that the means of production must likewise be owned, operated and controlled by the people in common. Man cannot exercise his right of life, liberty and the pursuit of happiness without the ownership of the land on and the tool with which to work. Deprived of these, his life, his liberty and his fate fall into the hands of the class that owns those essentials for work and production.

We hold that the existing contradiction between the theory of democratic government and the fact of a despotic economic system—the private ownership of the natural and social opportunities—divides the people into two classes: the Capitalist Class and the Working Class; throws society into the convulsions of the Class Struggle; and perverts government to the exclusive benefit of the Capitalist Class.

Thus labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessaries of life.

Against such a system the Socialist Labor Party raises the banner of revolt, and demands the unconditional surrender of the Capitalist Class.

The time is fast coming when in the natural course of social evolution, this system, through the destructive action of its failures and crises, on the one hand, and the constructive tendencies of its trusts and other capitalist combinations, on the other hand, will have worked out its own downfall.

We, therefore, call upon the wage workers of America to organize under the banner of the Socialist Labor Party into a class conscious body, aware of its rights and determined to conquer them.

And we also call upon all other intelligent citizens to place themselves squarely upon the ground of Working Class interests, and join us in this mighty and noble work of human emancipation, so that we may put summary end to the existing barbarous class conflict by placing the land and all the means of production, transportation and distribution into the hands of the people as a collective body, and substituting the Co-operative Commonwealth for the present state of planless production, industrial war and social disorder—a commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilization.

## Three Gems
OF
## Scientific Socialism

o o o

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**Paris Commune** By Marx.

**Wage, Labor and Capital—Free Trade** By Marx.

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**Two Lectures by Daniel De Leon,**
**Editor of The Daily People.**

If you want to know why the Socialist Labor Party denounces the labor fakirs and their dues-paying dupes; spurns sops and palliatives; scorns fusions with hostile classes, read The Two Pages.

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